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STONEITES AND GRAINITES: OR WHICH WAY SHALL WE GO TO MILL?

[From Israel Olden, in the Christian Watchman.]

The above denominations, friend reader, cannot be found in any religious chart that I know of, and yet, unless I am much mistaken, they have a "local habitation," if not a name, in the religious world. You shall judge when you have heard my story, which you will allow an old man, pronounced "somewhat garrulous," to tell. If anything in it shall not suit thee, I shall take refuge in thy charity, which, I doubt not, is large enough (or ought to be) to cover a multitude of sins. If thou hast none, alas for me, still more alas for thee!

There once existed a thriving, industrious community, (the place where is of no consequence to thee,) noted among other peculiarities for their rigid adherence to the customs of their fathers. Now this may be sometimes a great virtue, and sometimes a sort of vice. It may keep one from some bad things, and it may hinder one from getting at some good things. How it was in the present case you shall decide. The very spirit of olden times seemed to pervade the air, the streets and people of our community. Everything wore a most antique appearance. The very horses trotted along in what seemed to be an old prescribed gait, and even the cats and dogs seemed to mew and bark after some precise form sanctioned by long usage. Among other singular customs, there was one which must strike thee as not a little curious. Our good people had always been accustomed to go to mill in the following manner. The quantity of grain to be converted into flour was first put into one end of a bag. A large stone just sufficient to balance it was carefully fastened into the other. A string in the middle very effectually cut off all intercourse between the two apartments. The whole was then thrown on the back of a horse and conveyed to the place of destination. In this way from generation to generation had these worthy people gone to mill, and no one had ever thought of raising a question as to its being the very best way in the world. Such a question, indeed, would have been like a sort of earthquake. It would have been truly *shocking* to all.

But, alas! the spirit of old times must sooner or later give place to the spirit of new. Questions will come up in regard to old forms and antiquated ways, and innovations will eventually creep into the most staid community; and if one way of going to mill is better than another, people will be likely after a while (a long while it may be,) to find it out. Now I am not one of those who regret this. The old and the *true* can never be injured by the new. A question may cause an old thing to be digged around somewhat closely, and sifted quite particularly; but if true it will stand, and if not, it ought to fall. The spirit of innovation somehow or other belongs to man's nature, and was put into it, as I think, not for any bad purpose. Indeed, we owe to it pretty much all the good we enjoy. I would just whisper in thine ear that some of the greatest and best that earth has ever seen were great innovators, and that you and I owe them no small debt; but I am preaching before my text is half read.

Now it happened that, as years rolled on, and population increased, and new countries became settled, our sedate and excellent friends found themselves in the vicinty of a flourishing hamlet, which had grown up in the course of time, the manners and customs of whose inhabitants differed somewhat from their own—among other things, their way of going to mill. The new settlers, instead of using a stone to balance the grain, divided the latter into two equal parts, and made them balance each other.

I should tell nothing new or strange should I say, that, between the old and the new people matters were not always remarkably smooth. The spirit of the old was somewhat tenacious, the spirit of the new somewhat rash, perhaps, and forward. The old looked with a sort of dread and disgust upon innovations regarded as disrespectful to their fathers and to themselves. The new looked with contempt upon what appeared very much like absurdities, and despised those who kept to a thing, merely because it was old, and would admit no change even for the better, merely because it would seem like making a concession to their rivals, *Thus* stood matters between them. The old held on without reason; the new pressed on, not always, it may be, with due consideration. They might have greatly benefited each other; but the old would not even examine the improvements of the new, and the new might have thought too little of the experience of the old. On the whole, reason and good sense seemed to be rather on the side of the new.

It is a hard matter, friend reader, when we behold an individual getting an advantage over us by doing a thing better than we do it, to keep from adopting the improvement. There must be a great deal of pride and self-conceit to deter us. Our old community was one day startled by the report, that one of its members had actually gone to mill with grain at both ends of his bag! A thunder-clap from a clear sky would not have produced a deeper sensation. Was it true! Could it be so! Had the dreaded evil come at last! Had heresy and degeneracy at length reached them! Alas! for the ancient customs of their fathers! Alas! for the good old way of going to mill! Alas! for the old family stone, which had come down as an heir-loom from generation to generation, now to be discarded—turned out of doors—trampled upon like any common stone in the streets. The place was moved as it had never been before. A crisis was evidently reached, and many were the meetings of the elders and *leading* men, in order to devise some way of preventing the spread of the moral infection which had made its appearance in their hitherto staid community.

We will enter one of these secret conclaves and listen to the words of wisdom or of folly, as the case may be, which were dropped therein. That the new way of going to mill possessed many advantages over the old, they did not pretend to deny. The old way, they allowed was "double trouble." There could not be carried at any one time more than one half the quantity of grain, of which the new admitted—besides, half the burden was always to be brought home again, in the shape of the old family stone, which just balanced some three bushels of grain. In addition to all this, the absurd appearance of the thing—it really looked irrational! These admissions, however, were not told *out of doors*. It was said on the other hand, that notwithstanding all its disadvantages, it would never do to abandon the old way. And why not? Just listen. Their reasons may be summed up, as follows: 1. It would be a reflection upon the wisdom of our fathers, who have instituted it. 2. It would be a reflection upon our own wisdom, who have continued it. 3. It would be a concession to our rivals, who have condemned it. 4. It would be difficult to keep some other things from going with it. It was therefore,

Resolved, 1, That we continue to go to mill, as went our fathers.

2. That any other way be deemed heretical and subversive of the best interests of this community.

3. That the individual who has broken through long established custom, be solemnly admonished of his error, and exhorted to return to the forsaken path.

These resolutions seemed to inspire a salutary awe for a season. Our dissenting friend, however, would persist in going to mill in the new and better way. He became forthwith a marked man, and many were the warnings which all good people and true received of the awful course which the daring innovator was pursuing. Patronage was withdrawn, opprobrious epithets were bestowed in abundance, and it was even suggested, that it might be well to deprive him of all possible ways and means of giving publicity to his sentiments—the usual resort of those who fear a fair and open discussion.

But human nature is a strange thing as thou knowest. To attempt to drive it, is often very much like attempting to drive a pig,—it will go just the *contrary* way. Notwithstanding all the edicts and fulminations of those in authority, there were found some who could not but think that it was rather a hard thing, to be obliged to go to mill with a great stone in the bag, just because their fathers did so. They had a great deal of regard for their fathers, but really, they did not see why they should be compelled to wear their old coats, when new and better ones were easier to come by. As to making concessions, they did not see any great harm in that, as long as they conceded to what was truly good. Neither did they think it a sin to acknowledge the existence of some good things in their neighbors, as long as those things were really there. They concluded therefore to adopt the new way of going to mill, and as many other real improvements as might be found among their enterprising friends. Names are always very easily given and taken. The new party were called Grainites. The old, Stoneites. And to the mill they continued to go, in the old way, preferring it with all its inconveniences, for the wise and sufficient reasons above stated. My story is done. May I be indulged in a few reflections?

Art thou a real lover of truth? I do not mean any particular *ism*, but of truth considered apart from all *isms* whatsoever. Is there within you a spirit prompting you to look around without prejudice, to decide without partiality, to see and acknowledge what is good in those who may in some things differ from you, and to adopt that good without fear? If this spirit be in you, you are free; if it be not, you are in bondage. There is a great deal in those words of Christ—"If the truth make you free, ye shall be free indeed." It is to be feared that there is but little of this freedom where we should most expect to find it. Alas! how much of bondage, even where God's truth stands proclaiming liberty to the captive. To feel free, to *be* free, where parties stand ranged and raging around you, to love only the true and the good,—to love them wherever seen, in a friend or in a foe, to inquire of a thing this alone, is it truth? and to take it if it is, wherever it comes from; or is it error? and to reject if it is, by whomsoever held; to give utterance to your deep convictions even to the condemnation of your best friends, to call no man master, to think and judge for yourself, I say, to yield yourself up thus to the spirit of truth, is to be as free as God can make you. It is your birthright, and the birthright of every man. Yet, alas, how many Esaus sell it for a mess of pottage. Reader, look around on Protestant Christendom. What strikes your eye? What curse seems to be resting as a blight on God's fair heritage? In every city and hamlet, sect stands arrayed against sect. Now tell me in all honesty and candor, as far as your observation has extended, tell me the secret thought of your heart in relation to this thing. What do you *think*? Is it your conviction that a supreme regard for *truth*, a spirit of honest, candid inquiry is the ruling spirit of the various religious denominations, or the spirit of sect or party? Answer the question for yourself. Does there seem to exist a readiness to make concessions where they can be made, to blend where it can be done, or rather a reluctance to yield a point which they make for the advantage of others? Look at the religious periodicals of the day. Mark well their tone. Does it seem as if truth were the great object sought after, or is it to sustain the interest of a party? Answer the question for yourself.

A man needs very much of a martyr spirit to think for himself, to follow what appears to be truth alone, in these days, as well as they who did so, in days gone by. Few inquire, does he utter *truth*? Most say, this is or is not what *we* believe. Few are like the noble Bereans. Too many are like the Jews of Thessalonica. If one has the independence to refuse any one of the shibboleths of party, he is forthwith regarded with suspicion, or denounced as a heretic, and the warning voice lifted up against his utterances. He needs a firm heart in order to endure it, but the lover of truth will endure it. There are not a few *Stoneites* in the religious world, reader. They prefer an old way, simply because it is old, or for some other equally good reason. They cling to antiquated forms and expressions from a sort of feeling that the substance can never exist apart from these forms and expressions. They are very slow to make concessions if others will reap any advantage thereby. They will withhold the utterance of a truth if it shall seem to favor some opposing sect. They will not acknowledge what is really good in those who differ from them, lest it should seem like a forgetfulness of their own peculiar tenets. They make other people's praise or blame the standard of orthodoxy and heresy. If *some* approve what you say, it cannot be truth, if they disapprove, it must be good. If you dare to question the superlative excellence of a single item of your creed and ask for a better form of expression, straight you come under the imputation of having forgotten to what denomination you belong. You are getting "liberal"—"loose." They talk solemnly of the "faith once delivered to the saints," meaning, of course, a faith worded exactly like their own, and saints of precisely their own complexion. They would rather you should go to mill with a stone in the bag, than to seem to make a concession by adopting a better mode. They regard the wisdom of their predecessors as something infallible, and their own by consequence as partaking of this attribute, and feel the least dissent to be an impeachment. They will allow you to adopt no practice which may seem like a departure from established religious usage, even though it presents acknowledged advantages. If you acknowledge some good things in the liturgy, and confess an enjoyment of it sometimes, straight you are an Episcopalian and a full believer in the Apostolic succession.—They would like a liturgy well enough—no objection to the *thing*—but it would be a concession to "the church," and they will not have it. They do not altogether like certain things in "our creed," but it will not do to *say* so—the Unitarians would take advantage of it. They think such a thing may be *true*, but if they confess it, they will be charged with inconsistency. They are sure this book must be unsound, for "Liberal Christians" have declared there is truth in it. This man cannot be Orthodox, for certain persons approve his preaching. Thus it is friend, reader. The spirit of party is the curse of the church. It does not exist by any means in any one denomination, it has its abode in all.

Is it any wonder that, with such a spirit prevailing, there should be so little of Christian union, so little of the appearance of brotherly love and kindness? Is it any wonder that those regarded as errorists should not be converted from the error of their ways? It must be marvellous preaching, and marvellous grace indeed, which will incline a man to think favorably of sentiments which he plainly perceives to be held in connection with a disingenuous spirit. If you will not concede to others what your own heart acknowledges good, how can you expect them to do differently in relation to yourself? Why should we be afraid of anything that's true? It cannot hurt us; God made it. Why should we be afraid to acknowledge and take it, because it may happen to be associated with error? Take the truth and leave the error. There are those, I have not the least doubt, (I speak advisedly,) who in their hearts would like an alteration in some religious usages and forms of expressions which they have adopted, but they are afraid of being misinterpreted—of the hue and cry which would be at once raised, of the *capital* which some might be disposed to make out of any change effected. One can scarcely blame them. They well know that the penalty of an honest expression of their feelings would be a sort of crucifixion, and the cross is dreadful thus to bear.

People cannot, indeed, be burnt, just now, for supposed heresy, but there are penalties other than the stake and the rack, some scarcely less fearful, penalties which are generally inflicted to the full upon all offenders. Some most excellent people would, no doubt, vote with both hands for improvements in many matters; but they in whom the spirit of sectarianism rules strong, and who rule others, say, No. They must therefore keep the stone in the bag, and continue to go to mill in the old way. They often sigh in secret, but a strong hand is upon them, and they must keep their feeling to themselves.

There are those, now, of different religious communions, who stand gazing at each other with yearning hearts; but the lines are drawn, over which they cannot pass. They throw a glance of kindness at each other, but a closer embrace is not permitted. A keen eye is upon them—the eye of sectarian jealousy, and, mild and gentle in their spirits, nor caring to enter into contention, they retire before its glance.

Such appears to me, reader, to be the state of things. I should be glad to know that I am mistaken in the representation which I have given; but an acquaintance for some years with a variety of communions, renders me but too certain that the picture which I have drawn is no exaggeration.

ORTHODOX PROOF-TEXTS RESPECTISG ETERNAL PUNISHMENT.

[We have examined a few texts on the opposite side of the question. We give below a few passages relied on by most believers in the doctrine of absolute eternal misery. They are from some short replies of Rev. Mr. Clapp of New Orleans to Rev. Mr. Keener's review of his sermon, the principal portion of which sermon was given in the Register of April 29 and May 6.—We take the opportunity to say we coincide entirely with Mr. Clapp's opinion, that the texts here cited, as well as those in which the word "Hell" is found, as noticed in his sermon, do *not* furnish any proof of the "eternity of hell torments." We do not assent, however, to his interpretation of certain texts, to prove final restoration. For instance, in No. 2, at the close, the text cited from Paul's Epistle to the Romans, xi. 32, proves, to our mind, the future conversion of the Jews as a people—that is, Paul teaches that the present cloud of unbelief shall pass away from them, and at some future day, in this present world, they will see and believe that Jesus is the Messiah.]

No. 1.

The Rev. J. C. Keener inquires, "What instances are on record of persons having come out of hell who were once in?" A case in point would save the gentleman a great deal of argument. We read that Jonah was once in hell, and that he was delivered out of it. Jon. ii. 2 Again: Psalm lxxxvi. 13, it is mentioned that David was delivered from the lowest hell—the lowest place of eternal misery. Mr. Keener informs us that hades means hell. Now it is admitted by every orthodox commentator and divine that all the inhabitants of hades will one day be taken out of it. "And death and hades were cast into the lake of fire." "O death! where is thy sting? O hades! where is thy victory?" All agree that these last words are a quotation from the 13th chapter of Hosea, verse 14. It runs thus: "I will ransom thee from the power of hades. O hades! I will be thy destruction!" (See Adam Clarke on this text.) Professor Stuart, a firm believer in endless misery, says: "A time is to come when death and hades are no more to exercise any power over the human race." Once more: Jesus Christ descended into hell. Psalm xvi. 10: Acts ii. 31. No one believes that he is there now. I could quote many other texts of a similar import. These will suffice for the present.

Mr. Keener may object to the quotations which I have made, on the ground that they are mistranslations. If so, being an accomplished Hebrew and Greek scholar, he will confer a great favor on the ignorant by giving us a version corresponding with the sense of the originals.

No. 2.

SIR—You say that the Saviour contradicts the doctrine of which I am the humble advocate, in John viii.—21: Then said Jesus again unto them, I go my way, and ye shall seek me and shall die in your sins: whither I go ye cannot come. Here you take for granted the very thing in debate; as you have done in every one of your proof texts. You assume that Jesus meant to say: "I am going to heaven; but you vile sinners will never see that blessed world." What says your own Adam Clarke on this passage? "When your calamities come upon you, ye shall in vain seek for the help of the Messiah, whom you now reject, and whom ye shall shortly crucify." There is not the slightest allusion in this note to either heaven or hell. Grotius, Kuinoel, Doddridge, Calmet, Elsley, Lightfoot, Whitby, and every orthodox commentator whom I have examined, adopt essentially the interpretation of Adam Clarke.

But you may inquire: Do not the words of the text naturally imply that the Jews would never go where Christ was going? I answer, no. He did not say that the Jews would never be able to come to him through all eternity. It might have been impossible for them to come at that time; at some future time it may be possible for them to come. But if the text proves the eternal punishment of the unbelieving Jews, then it may be demonstrated that the twelve apostles are now in hell. John xiii—33: "As I said unto the Jews, whither I go ye cannot come. So now I say to you." When one of the disciples asked for an explanation, Jesus said I mean "that thou canst not follow me now; but thou shalt follow me afterwards." The same explanation may be applied to the other text. They could not follow Christ then, but they would at another time. Paul says, that blindness in part has happened to Israel, until the fulness of the gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. For God hath concluded them all in unbelief, that he might have mercy upon all.

No. 3.

Sir—Matt. xxvi.—24, according to your interpretation, proves the doctrine of endless misery: "But wo unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born." You are no doubt familiar with that standard work, "Horne's Introduction to the Study of the Scriptures." We are there told that in explaining a text of the gospel we must give to its words and phrases the same sense in which they were used by our Savior and his apostles. I beg leave to refer you to the words of Dr. Adam Clarke, the great Methodist commentator, on this subject, being a part of a very full note at the end of Acts chap. 1. "After expressing the opinion that the above mentioned text does not refer to the irreversible doom of Judas in the eternal world, he produces several examples from the Jewish writings to prove the precise import of the phrase, "it had been good for that man if he had not been born" in the time of our Savior. He then proceeds thus: "These examples sufficiently prove that this was a common proverb, and is used with a great variety and latitude of meaning, and seems intended to show that the case of such and such persons was not only very deplorable but extremely dangerous, but does not imply the positive impossibility either of their repentance or salvation. The utmost that can be said is this: Judas committed a heinous sin; but he repented, and did what he could to undo his wicked act. And I contend further that there is no positive evidence of the final damnation of Judas in the sacred text." In the time of Jesus Christ, the Jews used to say, "If a man be parsimonious to the poor, it had been good for that man had he never come into the world." "If one performs the law, not for the sake of the law, it were good for that man had he never been created." We have similar proverbs at the present day. Speaking of the confirmed inebriate, it is said "he is perfectly ruined." Now if this language occurred in the New Testament, adopting your logic, we might say it is impossible for this sinner ever to repent, because this would falsify the declaration of sacred writ, that he is in a state of absolute, complete and perfect ruin. Your error consists in regarding figurative language as literal, and in applying to eternity what our Savior intended should apply only to time. Why taking the same liberty with Bible terms, I could deduce from revelation the grossest absurdities. I could prove that God himself has a body like us—eats, drinks, sleeps, and is subject to all the vicissitudes and allotments of mortality. Once allow divines to give what meaning they please to the words of scripture, and the Bible becomes good for nothing; it must be surrendered into the hands of its enemies. In the days of Jesus Christ, the text in question was used figuratively to designate the condition of any one who was very wicked and miserable; but according to yur reasoning it is absurd to call any one miserable *here* who is destined in some unknown evolution of eternity, to repent and go to heaven. I am astonished that a person who has mind enough to perceive that two and two make four, could deceive himself or others by such bare-faced sophistry. Matt. xxvi—24, has no more bearing on the doctrine which we are discussing than the first verse of the Bible: "In the beginning God created the heaven and the earth."

Respectfully Yours. T CLAPP.

P. S. In reply to my first number, you say that you do not object to my quotations, but to my comment on them. Now Sir, I have offered no comment on the text quoted. I do not say that the lowest hell, from which David was delivered, was the place of eternal misery—I do not believe it was. But my opposers say the English word hell, in the Old Testament, signifies a place of eternal punishment. To that fact I allude. It is best to stick to the truth and keep cool. I have simply quoted certain passages of scripture, without note, in which both the good and the bad are represented as being brought out of hell. You say my referring to these texts proves what you had said about my notions of man's destiny in the future state;—you make a public call for texts of scripture of a certain description. I merely name the texts, and you say this shows that I confound the sublimest virtue with vice, raise the wicked to the level of the good, and sink the good to the fate of the bad. To me, Mr. Keener, your reasoning seems quite incomprehensible. You say the quotations do not meet the difficulty. Hosea and Paul tell us that countless millions will one day be delivered from hades, which you affirm means hell, in the New Testament. If your sermon be true, then the difficulty is, to my mind, completely solved.

RETRIBUTION.—THE WORD "HELL."

[The following Letter from Rev. Dr. Flint to Joseph Warren Flint, Esq., we cut from the *Freeman*.]

SALEM, April 19, 1848.

DEAR SIR:—I duly received the Picayune containing Mr. Clapp's discourse upon Hell. I have read the discourse with attention. I see nothing in it from which I dissent—nothing in the main different from what, for a long time, I have held as scriptural truth and preached from my own pulpit, and which I believe is held and preached by all intelligent and well-informed Unitarians—well informed, I mean, in the original languages of the scriptures. The Tartarus in Pagan mythology was the original and prototype of the popular hell of our *heathenized* Christianity.—To the rites, the fables and philosophy of heathenism are to be ascribed most of the absurd dogmas and corruptions that have been incorporated with the pure, rational, intelligible and sublime Christianity taught and lived by Jesus, the essence of which consists in supreme love and reverence towards God, and loving our fellow-man as ourselves, i. e. doing to others as, in an exchange of circumstances, we should wish them to do to us. With regard to the punishment of the impenitent and wicked in a future life, the same laws by which sinners are made to suffer in consequence of their wilful transgressions of God's laws here, will be in operation hereafter. That is to say, retribution will certainly follow transgression; the transgressor will suffer till he ceases to be a transgressor and becomes obedient to God's righteous and benevolent laws. I transcribe a paragraph from the sermon which I delivered at the dedication of our new house, which was printed:

"As the teachings of Christ respecting the character and government of God have of late years been better understood by enlightened and free-minded individuals, and are beginning to be understood by Christians more generally, God is beginning to be obeyed from love, as He, *who is love*, would ever be obeyed by his children. The fear of what God will do to them if they transgress is changed to the only fear that can be rational and salutary and consistent with love, viz: fear of the harm which they will certainly do themselves if they transgress God's laws—the wrong they will do their own souls by sinning against God. The only hell which any need to fear is the hell which the wicked make for themselves in their own guilty souls, and which they cannot escape in this or any other world, till they are renewed in the spirit of their mind by repentance and reconciliation with God and holiness.

Mr. Clapp's criticism and remarks upon the word hell in our English Bibles are correct, and in accordance with the most learned commentators. I might write you a long letter upon the subject, as you request, if I had time, but you have the substance of all I should say in the above.

With best wishes, very truly yours, &c.,
JAS. FLINT.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The female Society of Boston and vicinity for promoting Christianity among the Jews, held its annual meeting on Tuesday, May 16th, when an interesting address was made by the Rev. Wm. M. Rogers, of this city. He spoke of the remarkable manner in which we see the fulfilment of the prophecies in the present condition of the Jews. Other conquered nations have gradually disappeared from the face of the earth; their language, manners, and every distinctive mark, have passed away; but with the Jews it has not been so. Though their country is overrun by strangers, and they themselves are scattered to every quarter of the globe, yet every where they have maintained their own religion and customs, remaining living witnesses to the truth of God in every nation. Mr. R. spoke of Jerusalem, describing it as a dismal city, whose narrow streets contain nothing magnificent, no trace of the Jerusalem of our Savior's time. Here are gathered an impoverished, miserable race of Jews, who have come to die in their Holy City: there they stand upon the very spot where 1800 years ago their fathers crucified the Savior, their variety of garb and complexion proving that they have indeed been "scattered and peeled" among all the nations of the earth. If God has thus been true to His threatenings, will He not much more surely fulfil His promises! May we not learn a lesson from the faith of these miserable beings, who believe so firmly, though perhaps with a mistaken faith, that God will yet visit Jerusalem, and who are buried beside their temple that they may be found there when Messiah shall come! Mr. R. said many things of interest which we are unable to repeat, and we regretted that there were so few to listen to his remarks. Is it not indeed true that we, as Christians, need a portion of the faith which sustains this oppressed remnant of God's people, to lead us to pray and *strive* more earnestly for their salvation. That much is to be done will be seen from the following extracts of letters from the Rev. Mr. Schauffler, to whose support it will be remembered that the funds of this Society are devoted. Mr. S. says:

"The Jews are not essentially worse than any other unconverted, untutored, neglected persons, whose circumstances may be compared with theirs. There is much superstition connected with people's notions about the Jews—some thinking them infinitely better, some infinitely worse than all other nations. I for my part, am persuaded that they are just as bad as all other sinners, and *substantially* no worse, very much neglected, and needing, as every nation under Heaven, a treatment adapted to their national character, and the same means of grace as all the rest, in order to be saved. Schools, books, dispensaries, institutions, laboring or literary, will be just as useful to them, and as needful too, as they are to all other people in the same circumstances, and they are as practicable among them, provided the managers of these means are men prepared for their work, willing to exercise common sense, patience, faith and charity."

"And now a new phase of our missions appears. It seems to me we shall have missionaries here: our *direct* labors will begin—begin under auspicious circumstances, and under the special kind providence of our covenant God.—And I bless the Lord if He will permit so poor, useless, unprofitable and unfaithful a servant as I am, to have a hand in this turn of our missions also, and to assist in bringing about the establishment of a mission for the Jews in this place.* It will be the first mission ever established in Macedonia. The brethren who come over here will be the most legitimate successors of St. Paul, who came over from Troas to help. If our blessed Lord, who loves the perishing Jews infinitely more than we do, permit us now to establish ourselves here, I feel persuaded that His special presence will bless the station, and we who sowed with tears, and those who follow us to reap with joy, will rejoice together in the salvation of the Lord's ancient covenant people.—Help us believe, and help us pray. Those among you who have the spirit of prayer, will feel the responsibility of this period of our missions. 'Let us lift up our eyes unto the hills, from whence cometh our help.' 'Ask, and ye shall receive.' The time to favor Zion is—if not fully come yet—at least evidently coming; we ought to meet the Lord, and not *expect Him with our hands folded*."

We hope that Christians are beginning to feel a greater interest in God's ancient people, and we trust that by their prayers and efforts they will indeed prove it to be so. This Society has existed for many years, but lately the subscriptions have been small, very small, compared with the importance of the object. We sincerely thank those friends who have stood by us, and entreat that those Christians, not interested in this object would consider its claims, would remember the misery and degradation of the children of Abraham, and aid us in our efforts.

All communications to Miss M. D. Brown, Corresponding Secretary, should be directed to the care of Benjamin Perkins & Co., 100 Washington street, and all contributions to Miss S. L. Ropes, Treasurer, care of W. Ropes & Co., Boston.

* This letter is dated from Salonica. [Trav.

DOCTORS HODGE & J. A. ALEXANDER.

[The following sketch of these two Princeton Theological Professors, whose names are not unknown to our clerical readers, will gratify an innocent curiosity, if nothing more. Dr. Archibald Alexander has two other sons—one of them a Professor in Princeton College, and the other Dr. James Alexander, a minister in New York.]

"Joseph Addison Alexander, D. D., in some respects may be regarded as the most gifted man in the Old School Presbyterian Church. A most singular man he is. He is a scholar isolated from all the world, having scarcely a point of sympathy with any one, and not at all with the ladies. One of his pupils told me that Mr. A. once jumped out of his window to avoid some ladies who were coming into his study. He has the slightest intercourse possible with the students whom he instructs, although this does not seem to diminish their passionate admiration of him. His personal appearance is peculiar. He is very large and fleshy, and his portly dimensions are overtopped by a head truly Napoleonic. He would be singled out of a large crowd as remarkable, by a stranger. In his language he is energetic and fiery, rushing along with the most headlong impetuosity. The common elegancies of rhetoric and elocution have no charm for him, except as they fall in naturally with his rapid and terse diction. The subject matter of his discourses is always excellent, and sometimes very striking. No one denies him the prerogative of a vigorous and original thinker, taking admirable views of every thing in which his prejudices are not enlisted too strongly. When aroused by opposition he is very severe and sarcastic, and some of his writings, especially, savor as little as possible of those kindly qualities which make us love men.

On one occasion a committee of students waited on him to request him to make a speech before one of their societies, and he dismissed them summarily by saying, "Gentlemen, I wish you to understand that I have a most profound contempt for speech-making in all its varieties, and wish to be troubled no more with invitations to do what I dislike so much!" I suppose the only way he could be made a lion of for Anniversary Week was to give him a *sermon* on Sunday night at the Tabernacle, before the New York Bible Society, and it is a matter of justice to say that the excellence and eloquence of the discourse placed the author of it *inter primos leones*—among the first lions.

Dr. Hodge of Princeton, who preached on the same evening before the Presbyterian Board of Missions, has such a reputation in our country that I beg pardon for devoting a paragraph to him. His personal appearance is not imposing, in the pulpit or out of it. Of popular talent, in the common acceptation of the phrase, he has not an iota; but to a congregation of disciplined thinkers few men could be more acceptable. In the strict sense, perhaps he has not so much genius as his younger associate already described, but is a much safer man to follow. His elocution is extremely plain, almost repulsively so, but his language as the medium of thought, approaches the transparency of Dr. Emmon's style. It is cleared of every incumbrance, and evidently is employed to express his thoughts and no more. His language as the instrument to convey thought to a thinker, I regard as most felicitous, and worthy of imitation. Its principal deficiency is in fire. Such transparency of language, with such fervor as Griffin threw into his sermons, would constitute the finest model for preaching. Through the Princeton Review, and his position as Professor of Theology in Princeton, I suppose Mr. Hodge is exerting a stronger influence in the Presbyterian (Old School) church, than any other man in it. In private life he is said to be a model man, and personal affliction has chastened his spirit in such a fashion as to enable his talents, anointed by genuine piety, to produce one of the most remarkable books of the age, THE WAY OF LIFE.

PITT.—MANAGEMENT OF THE VOICE.

"Pitt struck me," said O'Connell, "as having the most majestic flow of language and the finest voice imaginable. He managed his voice admirably. It was from him I learned to throw out the lower tones at the close of my sentences. Most men either let their voice fall at the end of their sentences, or else force it into a shout or screech. This is because they end with the upper instead of the lower notes. Pitt knew better. He threw his voice so completely round the House, that every syllable he uttered was distinctly heard by every man in the House."

FROM TRINITY CHURCH TO WALL ST.

From the sublime to the ridiculous, says—no matter who,—there is but one step. It is but a step from Trinity Church to Wall-street, and while people pretend to worship one God in the Church, we all know that they actually worship another God in the street. Yet, people who, for six days in the week, worship the god of Mammon, are zealous on the seventh in bowing the neck and bending the knee before the great God of all. Who shall say that they are not sincere? I saw a coach at the door of Trinity Church on Tuesday, into which a gentleman, after passing nearly an hour in a religious attitude, in responses, and joining in singing, deposited himself very comfortably with a couple of ladies—probably his wife and daughter. I saw the same coach in Wall-street an hour afterwards, and the same gentleman coming out of a noted broker's office, again entered it. Who shall say that the same man cannot *pretend* to serve God and Mammon. [Cor. of Courier.

SAYING BUT NOT DOING.

Sympathy with Poland was a grand pretence for the outbreak in Paris of the 15th ult. The want of sincerity is somewhat illustrated by the following little incident. An individual declaimed in a group standing at the gate Saint Dennis, and expressed his indignation against the cowardice of the French Government which was permitting Poland to perish. One of the editors of *Le Corsaire* approached this courageous defender of the oppressed.

Citizen, said he to him, you are a brave man. I flatter myself that it is so.

You love the Poles, do you not?

All France loves them, and wishes to pour out her blood for them.

Come with me; I am going to procure for you a good situation in the Polish legion.

But, sir, answered the orator with embarrassment, I do not know you.

Gentlemen, cried the editor, amidst the laughter of the assembly, they are all of this disposition! *From one learn to know them all.*

VOICE OF THE REVOLUTIONARY FATHERS.

[From the Albany Atlas.]

On the 18th of October, 1774, the Continental Congress adopted a plan of association containing a variety of articles, among which we find the following, which is commended to the attention of our readers, and particularly to those who are disposed to favor the perpetuation of the Slave-Trade, by extending it to the territories of the United States where Slavery does not exist, or is not permitted by the local law.

The article to which we allude contains this remarkable language:

"We will neither import, nor purchase any slave imported, after the first day of December next; after which time we will wholly discontinue the Slave-Trade, and will neither be concerned in it ourselves, nor will we hire our vessels, nor sell commodities or manufactures to those who are concerned in it."

The plan of association containing the foregoing article was signed by the members of the Congress whose names are given below, and may be found in the first volume of the journals of that Congress:

PEYTON RANDOLPH, Pres't.

NEW-HAMPSHIRE.
John Sullivan,
Nathaniel Folsom.
MASSACHUSETTS BAY.
Thomas Cushing,
Samuel Adams,
John Adams,
Robert Treat Paine.
RHODE ISLAND.
Stephen Hopkins,
Samuel Ward.
CONNECTICUT.
Eliphalet Dyer,
Roger Sherman,
Silas Dean.
NEW-YORK.
Isaac Low,
John Alsop,
John Jay,
James Duane,
William Floyd,
Henry Wisner,
S. Boerum,
Philip Livingston.
NEW-JERSEY.
James Kensey,
William Livingston,
Stephen Crane,
Richard Smith,
John D. Hart.
PENNSYLVANIA.
Joseph Galloway,
John Dickinson,
Charles Humphreys,
Thomas Mifflin,
Edward Biddle,
John Morton,
George Ross.
DELAWARE.
Cæsar Rodney,
Thomas McKean,
George Read.
MARYLAND.
Matthew Tilghman,
Thomas Johnson,
William Paca,
Samuel Chase.
VIRGINIA.
George Washington,
Richard Henry Lee,
Patrick Henry, Jr.,
Richard Bland,
Benjamin Harrison,
Edward Pendleton.
NORTH CAROLINA.
William Hooper,
Joseph Hughes,
R. Caswell.
SOUTH CAROLINA.
Henry Middleton,
Thomas Lynch,
Christopher Gadsden,
John Rutledge,
Edward Rutledge.

EX-PRESIDENT VAN BUREN ON THE EXTENSION OF SLAVERY.

[From his reply to the New York Delegates.]

The illustrious founders of our Government were not insensible to the apparent inconsistency between the perpetuation of Slavery in the United States, and the principles of the Revolution, as delineated in the Declaration of Independence; and they were too ingenuous in their dispositions to attempt to conceal the impressions by which they were embarrassed. But they knew, also, that its speedy abolition in several of the States, was impossible, and its existence in all, without fault on the part of the present generation. They were also too upright, and the fraternal feelings which had carried them through the struggle for independence were too strong to permit them to deal with such a matter upon any other principles than those of liberality and justice. The policy they adopted, was to guarantee to the States in which slavery existed, an exclusive control over the subject within their respective jurisdictions, but to prevent, by united efforts, its extension to territories of the United States in which it did not exist.

On all sides the most expedient means to carry out this policy were adopted with alacrity and good feeling. Their first step was to interdict the introduction of Slavery into the North western Territory, now covered by the States of Ohio, Indiana, Illinois, Michigan and Wisconsin. This may justly be regarded as being, in the main, a Southern measure. The subject was first brought forward in Congress by Mr. Jefferson. Virginia made the cession of territory upon which the ordinance was intended to operate, and the Representatives from all the slaveholding States gave it a unanimous support. Doubts have arisen in the minds of some whether the Ordinance of 1787 was authorized by the articles of Confederation. A bill was introduced in the new Constitution, recognizing and adapting it to the new organization, and it has ever since been treated and regarded as a valid act. This bill received the Constitutional approbation of President Washington, whose highest and sworn duty it was to support the Constitution under which it was enacted. Nor was the North backward in doing its part to sustain the policy which had been wisely adopted. They assented to the insertion of provisions in the Constitution necessary and sufficient to protect that interest in the States, and they did more.

The trouble apprehended at the commencement of the Government from this source, began to show itself as early as the year 1790, in the form of Petitions presented to Congress upon the subject of slavery and the slave-trade by the Quakers of Philadelphia and New York, and by Dr. Franklin as President of a Society for the promotion of Abolition. These petitions were in the House of Representatives, referred to a Committee of seven, all but one of whom were Northern members, whose report as amended in Committee of the whole, affirmed "that Congress have no power to interfere in the emancipation of slaves, or in the treatment of them within any of the States, it remaining with the several States alone to provide any regulation therein which humanity and true policy might require."

From 1787, the date of the ordinance for the prevention of slavery in the North-western Territory, down to and including 1838, at least eleven acts of Congress have been passed, organizing Territories which have since become States, in all of which the Constitutional power of Congress to interdict the introduction of slavery into the Territories of the United States, is either directly exercised, or clearly asserted by enactments which, as matters of authority, are tantamount to its exercise.

In the laws for the organization of the territories which now constitute the States of Ohio, Indiana, Michigan, Illinois, Wisconsin and Iowa, slavery was expressly prohibited. The laws for the organization of the Territories of Mississippi, Orleans, Arkansas, Alabama and Florida, containing enactments fully equivalent in regard to the extent of power in Congress over the subject of Slavery in the Territories to the express exercises of it in the other cases. These acts were approved by Presidents Washington, the elder Adams, Jefferson, Madison, Monroe, Jackson and myself, all bound by our oaths of office to withhold our respective approvals from laws which we believed unconstitutional. I believe the plan devised by the founders of the Government including the Fathers of our political Church, for the treatment of this great subject, and which has hitherto been so faithfully

Holding these opinions, you have duties to perform as important as they are delicate. In the first place you should adhere inflexibly to your opinions, as long as you believe them to be right, and no longer. This you will do. In the next place you should present your views in regard to them, clearly and distinctly, but firmly to your political brethren of the Slaveholding States, with a full statement of the reasons on which they are founded, that those reasons may be controverted if they are not sound. This you have done, and the just and fair minded men of the party everywhere will, when the present excitement has passed away, approve your conduct. One thing more, and your whole action will, in the end, attract the attention and enlist the good feeling of all just and generous minds. Let your farther proceedings in this whole matter be distinguished by moderation and forbearance.

Injustice must be resisted—indignities repelled;—and all this can be done with decency, and without impeachment of the motives of whole communities, on account of the conduct of individuals. The situation of your political brethren in the Slaveholding States, is not as favorable to calm discussion and dispassionate consideration as yours, and more will therefore, in this respect, be expected at your hands. If your differences must continue, do you at least sustain your views, without vituperation or unnecessary excitements of any description. Exemplify your firmness and your confidence in the justice of your cause, by the best of all tests—the dignity and moderation with which you uphold it. When the election is over and Reason resumes her empire, the ground which has been taken by your brethren will be reviewed with calmness, and, found to be untenable, you are bound to believe that it will be abandoned. If in this you are disappointed, it will still be a consolation to know that you have done nothing unnecessarily, which could serve to exasperate alienations which may then become incurable.

CHRISTIAN REGISTER

BOSTON, JULY 8, 1848.

THE ONLY NAME WHEREBY A NATION MUST BE SAVED.

Our Annual celebration of the Declaration of Independence has just gone by, with its usual cannon roar and peal of bell; its display of *jets d'eau* from the polished engine in the hands of the men in red, and of strong muscle in the men in white blouse on horse-back; its martial and civic procession; its oratory; its dinner and toasts; its pyrotechnics shining in the faces of multitudes gathered together, numerous almost as at the day of doom; best of all, its Cold Water Army—an army of youth doing more for their country's liberties than the army of their elders at Monterey, or Mexico—and its procession of bright and beautiful children, garlanded with flowers and personifying Nature herself. We improve the occasion for a few remarks which we trust will be considered not inappropriate, nor irrelevant; and we take for our motto the words of St. Peter, "There is none other name under heaven given among men whereby we must be saved."

This language of the Apostle, addressed to the elders and rulers of the Jews, a popular speaker and divine has declared to have been uttered "out of right Jewish narrowness and prejudice." To ourselves the language conveys a great truth; it does not come short of, nor does it go beyond, the truth. There is no exaggeration in it, no narrowness in the spirit which uttered it then, or may utter it now.

One may not feel called upon to vindicate the complete emancipation of St. Peter, or his fellow-apostles from Jewish prejudices, either when he spake the words of the text, or at any subsequent period of his life. Some eight years or more after this address to the Jews, we find that a special revelation was necessary to make him comprehend that Gentiles might be baptized and received into the church of Christ. And ten or twelve years later still, at Antioch, he showed by withdrawing from communion with Gentiles at the approach of some Jews, that his Jewish thraldom was not yet broken.

The imputation of narrowness and bigotry is made probably from imagining that Peter here meant to assert that of all God's creatures in all the world, none could be received to heaven without a personal faith in Jesus; that not a soul could ever have been saved had not Jesus come to die for men. But let us look at the thought in the mind of the apostle.

He asserted that Jesus was the only name to save the Jews. Surely our Savior asserted the same. "If ye believe not that I am he," said he, "ye shall die in your sins." They were looking for another Savior. They were expecting an outward deliverance from national oppression, by some great civil Leader, who would march at their head to universal conquest; and not recognizing such a Leader in Jesus, they turned away from him in anger and contempt. Still, he was the only Christ for them. They must take him, or be without one. Salvation would come to them by the might of no other arm. Let them not turn away from him in the vain expectation of another.—Eighteen hundred years have passed away over this unhappy nation in disappointed expectation. No other Messiah has come, none other will come. Did not Peter speak with the voice of a true prophet, when he said, There is none other name under heaven given among men, whereby we must be saved! If they have found no other for more than eighteen hundred years, is it probable to the eye of reason that they ever will find one?

One idea of salvation for the Jews was that of national salvation. They were on the eve of a fatal overthrow. Said our Saviour, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thee together as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate!" If the Jews had received Jesus; if they had accepted his teachings; if they had complied with his precepts in the Sermon on the Mount; if they had consented to become meek, merciful, righteous, pure in heart and life, loving toward their enemies; if this had been their character, is it not in the highest degree probable that their national destiny would have been wholly different? If righteousness exalteth a nation, (and surely all history confirms this,) then would the Jews have risen from their low condition by accepting the teachings of Jesus, and been saved from dreadful overthrow at last. For their own historian describes their crimes as the cause of their downfall. In their infatuation, they provoked the most summary punishment by deeds that rendered them obnoxious to the hatred and indignation of the Roman and every other nation.—Now imagine the apostle Peter standing in their midst, and calling them to repentance, and in opposition to their expectations of salvation, while they persisted in crime, asserting that they could attain it only by accepting Jesus as their Messiah; in other words, only by doing as Jesus had commanded. Imagine him asserting this while they expected national deliverance without it, and were looking for another Messiah — and how significant, and emphatic, and unexaggerated, and absolutely true are his words! How subsequent events verified them! How eighteen centuries have attested their truth!

If the Jews ever shall be gathered at any future period as a nation, (and the Scriptures affirm they will be,) Jesus must be the name to draw them together. Their gathering together depends however now on the will of other nations also. It is in vain to expect that other nations will give their consent, until these nations shall be more Christian, and act more under the influence of Christian motives. In this view is to be interpreted the declaration of St. Paul—that the fullness of the Gentiles must first come in. The nations generally must become Christian, before they will allow the hated Jews to return again to their national domain and former independent dominion. When the nations shall become fraternal; when the principle of love to God and man shall generally prevail, or to a greater extent certainly than now, then may the way be prepared for the Jews to be delivered from their enemies and the hand of those that hate them, to serve God in holiness and righteousness all the days of their life. And this is but saying that Jesus is the only name under heaven given among men, whereby they must be saved—for what he taught was love to God and man; and his power in renewing the world unto righteousness—the power of his truth—is essential to produce and spread abroad in the earth this mighty love.

Jesus—the religion which he taught,—is the only name and power by which *our* nation, or any nation, can be saved. If ever there was a time when this truth needed assertion, it is now.

A distinguished writer has said, and with great truth and force, that "the conduct of nations, especially in their external relations, falls below, not merely the Christian standard, but even below that which may be drawn from the writings of virtuous Pagans, such as Confucius or Plato." In the debates of Congress, who urges that some respect is due to the precepts of Jesus of Nazareth, in international relations? Are there more than two or three who sound out with a voice of power the noble word *Christian duty*, in the ear of the people!

Burke remarks in a letter, 'The principles of truepolitics are merely those of morality enlarged.' Would that we might all see this, and all, both rulers and people, feel it! To feel it, and assert it, is to confess that there is no other name under heaven given among men whereby we must be saved, but the name of Jesus! For the precepts that he taught were the principles of the purest morality, for men and for nations. When every public measure shall be first viewed in the light of Christianity; when not selfishness, nor ambition shall rule, but a generous regard for others, and a disposition in honor to prefer one another; when not injustice and oppression shall gain ascendancy in our councils, but righteousness; when the voice of true humanity as caught from the lips of the Son of man, shall be made to sound throughout all our borders, and the dwellers in the vale and on the rocks shall shout it to each other, then shall we perceive in a prosperity never before attained by any nation, how true it is that Jesus,—that his religion,—is the only name and power by which we as a nation are saved. And if at the present, or any other time, we are in real danger; if our national union and national prosperity are in jeopardy, may God awaken in us a regard for high moral principle, our best security. May we become sensible that Jesus, by the righteousness of which his name is the sign, and his gospel the means, is the only power to save us, before we suffer the calamity of the Jews whose house was left unto them desolate!

"INFILTRATION."

"We have no doubt of the correctness of the Puritan's persuasion, when it says:

'The tendency among Unitarians to draw off from the party, is owing in part to the decided separation from them which has been maintained by the Orthodox with regard to Christian and ministerial intercourse. This has impressed them with the importance of our views; and the constant reiteration of the great difference between us and them on points of doctrine, has affected them favorably. Now, while we study the utmost kindness and courtesy toward them, let us, for their sake, maintain a correct standard of doctrinal belief, beware of unscriptural concessions, shun compromises, preach boldly, and with discrimination, the pure truths of the gospel, and dwell much and in a distinguishing manner, on the evidences of conversion, and the preparatives for it.'

We hope the Puritan may not be disappointed in the strong desire which, in the foregoing, it expresses. We hope especially, that with the conviction declared above, our Orthodox friends will not swerve an iota from the Scriptural standards of their ancient faith. If we may judge of Unitarianism by the tone of Rev. Dr. Dewey's late address in Federal street, its transitions are less hopeful for good than may be apparent on their face. Let it not be forgotten that it is now its boast, that all other religious denominations are becoming impregnated with its influence, and are rapidly moulding themselves to its likeness. We hope that no process of infiltration which it can bring to bear, will again reach and revolutionize Orthodoxy."

We take the above from a recent number of the *Reflector and Watchman*. It deserves a few remarks. In the first place, the manifestation of kindness and courtesy on the part of the Orthodox will be met in the same spirit on the part of Unitarians. It is the part of wisdom indeed, however much it may be foreign from nature, or opposed to the impulse of the moment, to meet unkindness and even insult, not in the exercise of kindred feelings. Let our friends be as intolerant as they please of opinions, but let them spare we will not say unkindness, so much as we would say *injustice*. Let them rebuke, but not in a manner that demonstrates too undeniably how little they care to wound.

In the second place, the Reflector and Watchman, and the Puritan, may be assured there is nothing wider from the mark than their conjecture that the separation of the Orthodox from the Unitarians has impressed the latter with the importance of the views of the former. An apostle remarked to the Gentile Christians of Galatia, respecting certain measures of Judaizing teachers—"*They exclude you, that ye may affect them.*" On minds of a certain cast, it may have such a tendency, but not on all. It was perhaps a similar motive that induced the Baptist denomination to adopt close communion—they wished to impress the minds of other Christians with a sense of the importance of their views. But the Baptist denomination in England have begun to show, by adopting open communion, their sense of their past evil policy; and the wave is approaching steadily towards the Baptist churches in America which will wash away this obstruction to Christian Union. Our Orthodox, as well as our Baptist brethren, in excluding whether by creeds or measures, those whom the Lord has received, and whom, in spite of whatever differences of opinion, their hearts acknowledge as Christians, cannot do it without such efforts to make it seem plausible and expedient as are a blinder to ingenuousness, and must often excite doubts whether they are doing God service.

A word now as to "the process of *infiltration*." We hope Unitarians, if they boast, have some grounds for it; though we do not very much like boasting at all. But certainly they have cause to boast of the "infiltration" of genuine liberal Christianity among the Baptists to as great an extent as in any denomination whatever. While the *Reflector and Watchman* gives earnest counsel to his neighbor, the Puritan, he may have cause, ere he is aware, to take up the lamentation of the bride in the Song of Songs, *They made me the keeper of the vineyards, but mine own vineyard have I not kept.* To confirm our impressions, we quote from this week's New York (Baptist) Recorder. Says a clerical correspondent of that paper,

"Within the last year I heard a Baptist minister, not having reached gray hairs, say that he wished the writings of all the old writers could be brought together into one great pile, and be burned up. He said these old writers did not know how to explain the Bible, and of course their writings had darkened and bewildered the church and the world. Indeed he spoke of these old writers with unutterable contempt.

I was soon after not a little surprised to hear a very intelligent deacon of one of our churches, say that at a time when several ministers were at his house, as he spake of Gill and Fuller, with others of that description, two of them said, were you not aware of what Robert Hall said of Gill, and that Fuller's system was now exploded? These ministers, Mr. Editor, were not of those who cry out against the ministry and the church, nor were they among the ignorant and ranting sort; they were recently polished from the school, and likely to contribute their share to settle what the next age shall be."

As to the "unutterable contempt" here expressed, and the wish to have "all the old writers burned up," probably the representation is to be received with a grain of allowance. There is, however, a little natural extravagance to be pardoned in a man just escaped from bonds. We should not stop to deny that Unitarians may have once exhibited such a feeling; but age has brought wisdom to the denomination, and we can appreciate whatever is good among the "old writers," while we reject what is bad. We have had time to become like "wine on the lees well refined," and in "the process of infiltration" now going on among our Baptist brethren, our experience may help them to an earlier deposit of their lees.

Besides the extract from the Recorder, we have a fine paper of Israel Olden, this week, on our first page, which shows, we will not say an infiltration of heretical doctrine, but that the writer is imbued with a Christian spirit, which we can easily believe co-exists with what the Reflector and Watchman terms "the ancient faith," but which cannot consider "the difference" between the Orthodox and Unitarian faith "ESSENTIAL," nor approve of "decided separation," in other words *exclusion*, as the Puritan recommends, and the Reflector and Watchman sanctions.

THE REGISTER AND THE "CHRISTIANS."—The information which was given in the Register of June 17, respecting the sentiments of the "Christian Connexion" on future punishment, was simply to correct a statement made previously, (April 22,) which a "Christian" Journal in Ohio pronounced erroneous, at least in application to the western portion of the body. We did it from a principle which we endeavor conscientiously to act upon, viz., to correct every erroneous representation we may at any time have made, which shall be clearly shown us. We did it on the principle to be just—openly, promptly just. It was *not* done with any *silent approbation*, as some of our Orthodox brethren on the one side, and some of our Universalist brethren on the other, have chosen to consider it. The Register of this week (outside) happens to notice a *Mormon* with no particular expression of dissent or condemnation. We beg our good neighbors not to infer from this, that the Register approves, whether silently or otherwise, of Mormonism. In regard to the quotation from Channing, we did mean to express our concurrence with him on this great subject of the future condition of men. For, as we remarked at the time, we quoted him *to show his agreement with what we ourselves had already said.*

ELEVATION OF LABOR AT THE SOUTH.

"I tell my friends from the North that there never was a greater mistake than to suppose that slave labor excluded all other. For all classes of laborers, except two, there is no place where labor is so elevated as in the South. A southern man will not become either a body or a house servant. Sir, there is not a laboring white man about me, who will not insist upon sitting at my table, and I am proud it is so. Does such a state exist in the North? I am proud it does exist in the South; and I hope never to see the day when any Southern man will permit a white man to brush his hat or clean his boots."

The above is the language of Hon. John C. Calhoun, in the Senate Chamber. It is, then, a proof of the elevation of labor at the South, that the laboring white man is permitted to sit at Mr. Calhoun's dinner table! Is Mr. C. willing to go any further than this? Propose an affinity by marriage, and he would feel insulted infinitely more than the representative from Middlesex felt, at the taunt of one of the Southern members about a proposal from a black man to marry one of the members of his family.

After all how stands the case at the South? The white laborers are chiefly *mechanics* — When they labor on plantations like Mr. Calhoun's, they are obtained from *cities*, where they have homes of their own, and to which, when in town, they go for meals. Or they are from *Northern* cities, and have respectable boarding-houses in Southern cities. Now if not admitted to Mr. Calhoun's table, when he needs their services on his plantation, and if a *second* table is set for them, it places them on a level with the colored house-servants—and no white man will stand that.

This is the elevation of the "laboring white man!" This we know from a two winters' opportunity of observation at the South.

We don't see but that, in the event of the abolition of slavery, Mr. Calhoun must clean his own boots, and brush his own hat. It will be a sad day for him. We see now a little further into his reasons for wishing the continuance of the "domestic institution." But for all this, we can't help hoping that slavery will be abolished.

POWERS' STATUE OF THE GREEK SLAVE.—This surpassing work of human art has arrived in this city, and we count it a great privilege to have seen it. We cannot compare it with the highest achievements of ancient art—but this we can say, it is the highest which can be seen short of a visit to the galleries of the old world, which preserve the Apollo de Belvidere, and the Venus de Medici.—As a representative of a Greek Slave, it may be at variance with our ideal, though on further beholding we may become so imbued with the spirit of the artist, as to feel one with him in the thought which chiseled the features free from sadness. But it is clothed with purity and beauty as with a garment. "The hand that rounded" this wonderful statue in so much grace and harmony and life, "wrought" not "with a sad sincerity" but under a Christian impulse, and we doubt not that a view of the original Venus de Medici (we have seen copies of it) would show just the difference between heathen and Christian art. The copies of the Medici remind us of Virgil's Galatea, who pelted her swain with an apple, and then hid herself, desiring first to be seen.* Powers' Greek Slave is unconscious of the presence of spectators, wrapt, it would seem, like Byron's Dying Gladiator, in visions of home. We felt, as we sat beholding, that if the chains were off those fair arms, the conception would not be unworthy of the attitude and look of Eve in Innocence, when they were both naked, the man and his wife, and were not ashamed. We were impressed moreover with the feeling that the human "body is God's temple, and whosoever defileth God's temple, him will God destroy."

*Malo me Galatea petit, lasciva puella,
Et fugit ad salices, et se cupit ante videri.

For the Register.

STATE NORMAL SCHOOL AT WEST NEWTON.

MR. EDITOR:—This Institution was originally established at Lexington, in 1839. *There* it was suffered to operate for five years unmolested; and it flourished. Normalty was then surrounded with a genial and healthful atmosphere. Those that were near it, looked upon its purpose and operations with the eye of kindness. They not only *wished*, but they labored for its prosperity. Never will be forgotten the sympathies there manifested, and the encouragement which the Institution there received, especially from the deep interest and the hearty and active co-operation of the late Rev. Mr. Dodge, at that time pastor of the Baptist Church in L. He was a liberal minded man,—a true friend to the Normal School, and to education. *He could* believe that *all* goodness and *all wisdom* did not lie within the narrow precints of his own denomination. Let his memory be blessed! In justice it may be added, that in the same denomination the Normal School has found some of its ablest and best friends.

In 1844 the school was moved from Lexington to West Newton, for better accommodation. A sad change has it proved! It was an exodus from the land of liberty and freedom of opinion, to the region of bigotry, narrow-mindedness, and intolerance. Ever since that time, surrounding influences have been unfavorable. It is a very different thing to be trying a moral or educational experiment in the midst of a community favorable to its success, from trying it before a community who would rejoice in its failure. There is just that difference between trying the Normal experiment here, and trying it at Lexington.

The school has here warm and stanch friends; but there is not a doubt that prominent men of the prevailing *faith*, with their minister on the lead, would be very glad to see the school go down under its present administration. They gave it no cordial reception at first, have cheered and encouraged it with no kind sympathy or hearty God-speed since, but they have stood at a convenient distance and watched its operations and movements. These they have misunderstood, or misrepresented and exaggerated. Yea, they have added to this sin the greater one of charging upon the school and its administration, errors and abominations, that had not the slightest foundation in truth. This is precisely the aid which the Normal School here has received from some, who, from their position in the church and in society, might have been expected to be found the fast friends of education. They have looked at it,—and hawked at it,—and torn it; and when they have opened their mouths to speak of it, it has been only to speak of its *faults;* hoping and purposing in this way to kill its *influence* or destroy its *existence.*

Editors of religious prints and periodicals in the city, moved by a kindred spirit, have opened their columns to give a wider spread to slander.

Such is the trial through which the Normal School here has been passing for the last four years. But I am happy to be able to say to you, whom I have always regarded as one of its friends, and through the Register, to say to many others, its equally warm friends, the Normal School still lives, and flourishes. It was never more prosperous than this summer. Its prospects were never brighter. Never have here been so many calls for teachers to keep district and grammar schools, as this year.—Applications have been more numerous than it was in our power to supply. The last class which entered the school, is the largest save one that ever entered, and there are now more applications and enquiries from candidates for entrance next term, than ever before at so early a period. So there is a brighter day coming upon Normalty amidst this darkness and bigotry and superstition and hostility. She has friends here—strong and sound and good; men of influence and sterling worth, though they may not be of the church, and do not happen to agree with the minister. And she has friends elsewhere, it is believed, and not a few of all denominations,—and able friends. She is destined, I trust, to see her opposers and slanderers and enemies disappointed, chagrined and put to shame. For the heart of this great community has espoused the cause of education, and along with it the Normal Schools as its efficient *instrumentality.* They will not soon or easily abandon them. I do not believe that all the bigotry of West Newton Orthodoxy, aided by the columns of the Boston Recorder, and the Observatory, enriched as they may be by the ingenious and *truthful* inventions of the notorious Rev. M. H. S., will be able to effect their overthrow.

And what is the ground of all this virulent opposition? I believe most sincerely, that it arises chiefly if not entirely, either from hostility to the Secretary of the Board of Education, the Normal system being regarded as a favorite scheme of that honorable gentleman; or from the fact that the schools are not *sectarian;* they are not, or the school at West Newton is not, under an Orthodox administration. It is true, neither the Recorder nor the Observatory nor their *distinguished* correspondent, brings against the school directly the charge that Calvinism or the Trinity or total depravity is not taught in it. This would not be prudent. No;—they charge us with infidelity,—with Sabbath-breaking and neglect of public worship,—with dishonoring the Scriptures and making mock-prayers—with showing up tableaux and with dancing. In this way they can most effectually alarm the fears and excite the prejudices of the Christian community, and get unto Normalty a *bad name.* Now, in regard to the Sabbath and public worship, it is believed there is not a community in New England more exemplary than the Normal School at West Newton.—And in regard to the Bible, it is one of the two or three books which candidates for admission are required to bring with them and keep in school. A portion of it is read by the Principal every morning at the opening exercises; the pupils read in it every day, and the Principal delivers a lecture on moral education, or holds a conversation or discussion with the school every day, often based on some passage of Scripture and in which the Scriptures are continually referred to as the standard authority. Is not this *considerable*—in a school where infidelity is inculcated and the Bible repudiated? And mock-prayers—who but the searcher of hearts has a right to say that Normals offer up mock-prayers? But what shall we say of the charge of tableaux and dancing? Here we will plead guilty, and confess that the young ladies do sometimes dance for exercise. Would that they did it oftener. The exercise has much to recommend it. It is a very graceful, physiological exercise and amusement; and it is not at all strange that the wise man should say *'there is a time to dance.'* In regard to tableaux,—these are now and then shown up at Normalty, just as they are, it is said, at some of our most popular Orthodox Female Seminaries. I think none the worse of them for it. A great out-cry has been made about tableaux at Normalty, West Newton. Some of the editors, to whom I have referred, have endeavored to alarm the public mind in regard to these enormities! Now what makes Normals sinners above all others, because they do these things? These men must be either very ignorant or very dishonest.

A tableau is a living picture,—a very harmless exhibition, as much so as a daguerreotype painting. Do they not know better? Out of compassion to them, that they and those whom they mislead may not suffer longer from their ignorance, the young ladies, it is said, have it in contemplation to get up a grand Tableau exhibition at the end of this term for the especial benefit of these gentlemen, and send for them, that they may learn what a tableau is, and no longer be afraid. Seriously, it is believed there is as much hard study done at the W. N. Normal School,—as sound and healthy morality,—as much regard paid to the Bible,—to the Sabbath and to public worship, as at any other seminary. And again and finally, it is believed, that, if the Normal School were under a *rigid Orthodox administration*, and the pupils all attended the Orthodox church here under Mr. G., all other things, tableaux and dancing and all, might continue just as they now are, and not a word would be said about Normal abominations and enormities. All would be eulogium! This is the settled conviction of my heart. C. P.

West Newton, July, 1848.

For the Register.

LETTER FROM REV. A. H. CONANT.

GENEVA, Kane Co., Ill., June 23, 1848.

MR. EDITOR,—Supposing it may give your readers some pleasure, and hoping it may serve the cause of Christianity, I send you an account of a recent visit to Indiana. Having received a pressing invitation to attend the annual meeting of the Cole Creek Christian Conference, I made arrangements for the journey, and very fortunately, or, may I not rather say providentially, just as I was about leaving home, Bro. J. Caldwell of Kensington, Mass., came along and offered to remain and preach for me during my absence. I prepared myself for the journey by taking with me twenty-five copies of Dewey's Sermons on Life, eight copies of Dr. Channing's Works, Mrs. Dana's Letters, Peabody's Lectures, &c., in all ninety-two vols. of Books, and three hundred Tracts.

I left home on Friday, June 2d, and spent the first Sabbath with Eld. D. Nicholson, Jackson Grove, Will Co., Ill. Found him in good health and spirits, and apparently doing a good work. He has a respectable Christian society, and seems to be living on very friendly terms with other denominations. Presbyterians, Baptists, Methodists, and United Brethren attend his meetings, read the books he circulates, and bear a uniform testimony to his usefulness. A good orthodox brother offered us his carriage, and we harnessed our horses together, and thus added the pleasures of social intercourse to those of a hundred miles travel over the praries. We arrived on Thursday at Bro. Crains'—a venerable old Christian patriarch—a friend and supporter of Barton W. Stone, and other pioneers of the christian cause in Kentucky and the West 30 years ago. In the language of the country, he has "a right smart chance to live," or, as we should say, is quite wealthy, and his hospitality is equal to his means. He lives near the meeting-house, and for three or four days from 30 to 50 persons found entertainment at his house. On Sunday, as I was informed, his large dining table was reset and surrounded with guests no less than ten times. Others in the neighborhood according to their circumstances were equally free and abundant in their hospitality. The conference convened on Thursday, and continued its session three days. I was too much interested in the spirit of the occasion to attend very carefully to statistical details, and my information on this point is therefore rather meagre and indefinite. The number of ministers present was about 20 or 25. Letters and reports were received from 18 churches containing in the aggregate 758 communicants. Last year the Conference was divided, and about one half the ministers and churches formerly belonging to the Cole Creek Conference are now connected with the Tippecanoe Conference. The reports from the ministers included the amount received for their labors during the year. The highest was less than 40 dollars. Eld. J. M., preached during the year more than 400 times, travelled over 3000 miles, and received thirty-nine dollars and twenty-nine cents. Three or four others performed about an equal amount of missionary labor and received nearly but not quite as much. Eld. S., an apostolic old preacher and co-laborer with Stone, four dolls. fifty cts.; Eld. Q. received 82½ cts., and paid in ferriage across the Wabash, and other travelling expenses in discharge of his ministerial duty, six dollars. Some may be ready to ask how can these things be? In answer and explanation I will repeat the substance of a relation given before the Conference by Eld. H. The relation was called forth by the discussion of a resolution in reference to ministerial support. "It is about 12 years, my brethren, since I began to preach. For the first two years I gave myself wholly to the work. By this time I had spent all the little property I had when I began. My clothes were worn out; my family was without a home, and without food, and winter just setting in. Under these circumstances I felt it to be my duty to stop preaching for a time and attend to the wants of my family. I went on to a new farm, built me a new cabin, got trusted for provisions for my family and went to work. I worked through the week and preached as well as I could in my own neighborhood on Sundays. I worked hard; my friends told me I should kill myself if I kept on in this way. But my strength held out. I have paid my debts, and paid for my farm, and have got it well improved, and through God's blessing am now in comfortable circumstances; and I bless God that I can now preach at least a part of the time, whether I receive anything or not. I believe the minister ought to be able to give himself wholly to his work as a minister, and I hope the time will come when our brethren will understand their duty in this matter. If I could be sustained in it, I should be glad to give my whole time and strength to the cause of my Master. But I am determined to be faithful and do what I can."

This relation of Eld. H., in its leading circumstances, is the history of many of these ministers, and an example of how and what they do. And why, it may be asked, is there this backwardness in the support of the ministry? There are many causes that might be named in the circumstances, education, and habits of the people; but one cause is an error of some of the old preachers—long since repented of—but the ill effects of which will be likely to remain for years to come: the error of indiscriminate denunciation of salaries for the support of ministers. "A hireling ministry" is the horror of the multitude. If any one asks for a regular support he is at once suspected of "preaching for hire." The prevailing idea is that a minister must receive just what the people have a mind to give, with no stipulation as to the amount, and that to keep a minister poor is the way to keep him humble and self-denying. Thus are the most faithful and devoted men left to privation and toil and suffering. It will take time to correct this evil, and until it is done, the iniquities of the fathers must be borne by the children. I was favorably impressed with the strong good sense manifested by these ministers as a body. None but men of unusual force of purpose could pass through such an experience as is common among them. That they should uniformly be men of great energy of character is a matter of course. Their actions are proof sufficient of their depth of conviction and fervency of spirit. Their preaching is just what we might expect to find it—a large proportion of it exhortation, and there is more outward manifestation of feeling than is common with us. More intercourse between them and us may be mutually beneficial. The box of books sent to them last fall had been distributed and in circulation just long enough to have their value understood, and those I had with me were received with such demonstrations of gratitude as I shall never forget. Personal thanks were showered upon me: a vote of thanks to their Unitarian brethren East was passed by the Conference; and not satisfied with that, one of their number was appointed to make an address of thanks to me before the Conference as the agent of the liberality of my Eastern brethren, expressive of their gratitude to us and to God. If the donors of books for the West could have witnessed the occasion, and *understood the character and position* of the men who have shared the fruits of their liberality, they would have felt themselves repaid more than a hundred fold. Bro. Nicholson and myself received every kindness and attention it was in their power to show, and returned home rejoicing in the recollection of the rich spiritual feast we had enjoyed, and in hope that our mission and labor will be productive of an abundant harvest of righteousness and peace.

Yours truly, A. H. CONANT.

For the Register.

PETERSHAM, June 30, 1848.

MR. EDITOR—DEAR SIR,—I noticed in the Register of the 10th inst. an article purporting to be an account of the installation of Rev. M. W. Willis, over the Unitarian Society in Petersham, taken from the Barre Gazette. I was sorry to see it copied into the Register in consequence of its incorrectness. I will briefly state the order of the exercises. The committee chosen by the parish, accompanied by the pastor elect, took their seats in front of the pulpit at the usual hour for the morning service. Rev. Luther Willson, formerly pastor of the society, and now a member of the parish, went into the pulpit, read a hymn, selections from the Scriptures, and offered a prayer. Dea. William Parkhurst then made some preliminary remarks to the society, stating to them the acceptance of Rev. Mr. Willis to become the pastor of the society, and in behalf of the society, addressed him in his usual pertinent and happy manner, and at the close of his address, presented him the Bible, which had been used by his predecessors nearly half a century, which he bore to the pulpit, and from which he made selections. The remaining services were such as are usual upon the Sabbath succeeding ordination. The subject of the morning discourse being upon the duty of the minister; in the afternoon, the duty of the people. All the services were appropriate, interesting, and instructive. C. W.

For the Register.

READING NOTICES.

MR. EDITOR,—In your paper of last week I notice a request that you would inform *young* preachers of the proper moment for reading notices in churches. Would it not be as well to say to *all* preachers, that there is *no* time when the worship of God can be appropriately interrupted for such a purpose, and that it just as much "disturbs the edification of a congregation" to hear a notice after an impressive prayer, and before a closing hymn, as at any other period! Our clergymen have been made, and have consented to be, town-criers long enough. They are not ordained for such a work, nor are pulpits built for advertising boxes.

The necessary affairs of the church may be noticed from the desk without any great impropriety, though it were well if even they should be published elsewhere; and the true time for mentioning them is before the services have commenced at all. Then the "edification of the congregation" is not likely to be in any way disturbed. P. P.

For the Register.

REVIEW OF THE MEXICAN WAR. The *American Peace Society* offered some eighteen months ago a *Premium of Five Hundred Dollars* "for the best *Review of the Mexican War*, on the principles of christianity, and an enlightened statesmanship; a review of it in its origin, its progress, and the whole sweep of its evils to all concerned; to be written without reference to political parties, and to present such a view of the subject as will commend itself, when the hour of sober, candid reflection shall come, to the good sense of fair-minded men, in every party, and in all sections of the country; showing especially its waste of treasure and human life—its influence on the interests of morality and religion—its inconsistency with the genius of our republican institutions, as well as with the precepts of our religion, and spirit of the age—its bearings, immediate and remote, on free, popular goverments, here and through the world—how its evils might have been avoided with better results to both parties—and what means may and should be adopted by nations to prevent similar evils in future; our sole aim being to promote the cause of permanent peace by turning this war into effectual warnings against resorts to the sword hereafter."

The essays in competition for the premium were to be "presented four months after the close of the war; and, in order to prevent misunderstanding, the writers are hereby requested to forward their manuscripts to the subscriber's care, 31 *Cornhill Boston, by the 20th of September*, or, at farthest, by the first of October.

By order of the Executive Committee,
GEO. C. BECKWITH,
Cor. Sec. Am. Peace Society.

Boston, June 15, 1848.

N. B.—Papers friendly to the cause of peace, will confer a favor by publishing the above notice.

For the Register.

MRS. CHARLOTTE S. HOADLEY.

Died in Lancaster, 12th ult., Mrs. Charlotte Sophia, wife of John C. Hoadley, Esq. and daughter of Rev. Daniel Kimball of Needham, aged 25 years,

"The Christian cannot die before his time." Young though she was, the Lord had need of her. Though she had everything to live for, He hath provided a better place. Shall we then say she hath gone too soon? No, but rather, as was the feeling of her heart and the utterance of her lips, "Thy will be done." Gently and gradually her hold on life was loosened. The languor of disease took the place of animated health. Unable to mingle as before with the outward world, she sought in her own mind and in the converse of the family circle, a calm and tranquil happiness. Noting with clear eye the steady progress of disease, she still was cheerful, trustful, willing and satisfied to wait the result. And, as the end drew near, and she knew there would be but few days more for her on earth, as the body failed, the spirit grew more strong and bright. The fresh air, the bright sunshine and the beautiful face of Nature all seemed more delightful than ever before, and yet she was willing to leave them. Thus without ecstacy or excitement, with firm faith resting on God, her peaceful spirit took its flight.

The great lesson of life had been learned, submission to the Heavenly Parent, trust in Him, all wise, all good.

NEW PUBLICATIONS.

The Christian Examiner, and Religious Miscellany, No. CXLVIII. July, 1848: Crosby & Nichols.

Article I. on Joan of Arc, is a graphic sketch of that wonderful heroine, furnishing details and incidents that will be new to most readers. Art. II. is an exposition of the Hebrew Ideas of God in the light of a clear analysis of the names the Hebrews applied to God. Art. III. discusses the merits of the Water Cure in a very candid and satisfactory manner, which will tend to persuade the reader of the writer's doctrine that "the water cure is no ephemeral delusion, but a treatment of disease founded on and in harmony with the laws of nature." Art. IV. presents a view of the condition of the Jews, since the fifth century especially, which is valuable as an outline and summary. Art. V. is Rev. Dr. Gilman's Dudlean Lecture on Revealed Religion, whose perusal will more than justify the encomium pronounced on it in the Register, at the time it was delivered. Art. V. on Peter Schlemihl in America is a true "Diamond cut Diamond," and besides showing us that Unitarianism has as little to fear from the ridicule as from the arguments of its opponents, it contains some appeals very much *ad rem*—for instance, on p. 9, "As Orthodoxy and Unitarianism both turn out deists occasionally, which workshop produces the best article?" Art. VII. is Dr. Dewey's admirable Address delivered before the American Unitarian Association, which we hope may be printed in a form in which it will be circulated still more widely, than through the Examiner, and go forth as an Epistle to all our churches—profitable for doctrine, for reproof, for encouragement, and instruction in righteousness. Art. VIII. with its subject, "The present Condition of Ireland," and its signature "H. G." will secure an early perusal, nor fail of receiving a large meed of admiration. The Intelligence is unusually full and interesting.

The Monthly Religious Magazine. July, 1848. Leonard C. Bowles.

The leading article is by Rev. S. Osgood on Thomas Clarkson. Mr. Osgood's numerous biographical sketches, which are of a very high order of excellence and interest, would form a volume valuable most certainly, and we think would command a circulation large enough to pay—without which last consideration we suppose our excellent friends the booksellers, would hardly be persuaded to publish.

The other articles are the Pine Barren Stories, continued; Spiritual Communion, (a poem;) Rationalism; The Rationale of Prayer (a sermon by Rev. G. Reynolds;) Come up Hither (a poem;) another of Rev. Mr. Allen's excellent letters from Washington; and Intelligence.

The Pine Barren Stories breathe the aroma, and give out the healthy freshness, of the very Pine Barren itself—occasionally also, pensive as the sighing of the wind through the radiating leaves of its high branches.

The North American Review. No. CXL. July 1848. Otis Broaders & Co.

Its articles are nine in number. 1, British

Colonial Politics; 2, Nieboska Komedia; 3, Verplanck and Hudson on Shakspear; 4, The Distribution of Property; 5, Curtis on Literary Property; 6, Gray's Manual of Botany and Flora of North America; 7, The Revolutions in Europe; 3, Common Schools in Rhode Island; 9, Critical Notices.

The vigorous pens of the contributors hold no mere pastime in the present number, and they come to their tasks in no disposition to unbend from others more severe. The give to worthy themes their best efforts, and therefore write not to fill a paper, put to instruct and move other minds, and to sow the harvest seeds of principles.

INTEMPERANCE ON THE FOURTH.—We are sorry to say, that notwithstanding the thoughtful and beneficent supply of *pure ice water* on the Common, which was doubtless well patronized, there was a great deal of intemperance. We saw more ourselves than for years back. A gentleman connected with one of our great railroads remarked to us, that never since his connection with the road, had he himself seen so much as on the day, and especially on the evening of the Fourth. He assigned a reason for it which seemed quite plausible—that numerous *temperance* celebrations in towns on the road drove off many to Boston, who could not sympathize with the movements at home.

CONCIO AD CLERUM AT YALE. At the recent meeting of the Gen. Association of Connecticut, Rev. Dr. Bushnell was appointed to deliver the Concio ad Clerum, (the Address to the Clergy) at Yale, next commencement in August.—According to the *Puritan* the subject assigned is, *the Relations of Baptized Children to the Church*. According to the N. Y. Evangelist, the Subject is, *the Divinity of Christ*. The *former* subject was, according to the N. Y. Observer, reported for the year 1849.

Rev. Chandler Robbins sent in his resignation, two weeks since, as pastor of the 2nd Church in this city. We learn that it was accepted on Wednesday evening of this week.

We are happy to learn that Rev. John Parkman and family, of Dover N. H, have returned in safety from Europe, and that he has resumed his parochial duties. Also Rev. Mr. Ledge, whose return we have before noticed, as again entered on his duties at Bangor de.

☞ We are indebted to Wiley, for a copy f *Wilmer & Smith's Times*, from which our reign news is compiled this week, and not econd hand as usual from our daily papers.

REV. MR. WITHINGTON has resigned at Leomster on account of continued ill-health.

REV. MR. PEABODY OF BURLINGTON. A legraphic dispatch gives notice of the sudden ecease of the *Rev. Mr. Peabody* of Burlington. Thus, in death, the brothers are not divided.

REV. DR. BARRETT'S SUNDAY SCHOOL EXCURSION to New Braintree, will take place next Wednesday.

COMMENCEMENT NOTICES.—At Union College Schenectady, and Hamilton college Clinton, New York, July 25. At Amherst and Dartmouth, July 27. At Burlington, Vt., August 2. At Waterville, Me., August 9. At Williamstown, Ms, and Middlebury, Vt, August 8. At New Haven, August 17. At Harvard University, Cambridge, August 23. At Bowdoin college, Brunswick, Me, and Brown University, Sept. 6.

THE TRAVELLER, MR STEVENS, who has been engaged exploring the isthmus, came passenger lately to Havana, from Chagres, and has proceeded to New York, via Bermuda.

IMMIGRANTS.—741 arrived in Boston, from une 26 to July 3, inclusive.

COLLEGE RECORD.

PRINCETON, June 28.

NASSAU HALL. The Commencement exercises were held on Tuesday and Wednesday of this week. The address before the Literary Societies was delivered by Walter Preston, Esq., of New York city, and was received with high satisfaction by the large assembly.

The degree of A. B. was conferred on *twenty-one* young gentlemen of the Senior Class, and the following honorary degrees, viz:

D. D.—Rev. Samuel Miller, of Glasgow, Scotland; Rev. John M. Whiton, of New Hampshire; Rev. John Goldsmith, of Long Island.

LL. D.—Hon. Joel Jones, President of Girard College, Philadelphia; Hon. Jacob Burnet, of Ohio,

UNIVERSITY OF THE CITY OF NEW YORK. The annual commencement was celebrated on Wednesday, June 28, in Dr. Pott's church, in presence of a large audience. The exercises indicated that the graduating class had attained to a high standard of scholarship. The degree of A. B. was conferred on 27 candidates.

The degree of D. D. upon Rev. J. J. Owen and Rev. P. P. Sandford, of New York.

The degree of LL. D. upon the Rev. Hugh Campbell of London.

The graduates of sixteen classes organized an Alumni Association, and resolved to cooperate with the council and Faculty in completing the measures judiciously adopted for the extinguishment of the debts, and the liberal permanent endowment of the University.—J. of Com.

WEST POINT ACADEMY. At the recent examination of the cadets at the West Point Military Academy, 42 cadets were graduated. The closing exercises were attended by a large number of visiters from various parts of the country, and consisted of addresses from the Hon. Ashbel Smith, of Texas; and Col. Doniphan of the Santa Fe expedition, followed by a brilliant pyrotechnic exhibition.

UNION THEOLOGICAL SEMINARY. The anniversary of this Seminary was held on Wednesday evening, June 21st, in the Mercer-street church, before a large and intelligent audience.

The addresses of the young men were carefully elaborated, both in thought and style, and were listened to with deep attention.

It was a scene of deep and holy interest, to see *twenty-nine* young men thus going forth to labor in the Lord's field, "bearing with them precious seed." Eight of them go as Missionaries to foreign lands, and an equal or greater number are understood to be looking to the Western and Southern regions of our own country, as their field of labor. On the preceding evening, a season of communion was held in the Seminary, when the Lord's Supper was celebrated by the Professors and Students. It was, indeed, an occasion of true Christian fellowship, and of high spiritual enjoyment. [Evan.

RELIGIOUS INTELLIGENCE.

GENERAL ASSOCIATION OF CONNECTICUT.

This body held its meeting at Hartford, on Tuesday, June 20, continuing together until the Thursday following. Such of its transactions as we suppose will be interesting to the readers of the *Register*, we give below.

GENERAL NARRATIVE OF THE STATE OF RELIGION.

On more than 30 of the churches God has in mercy poured down the special influences of the Holy Spirit. It is a feature of peculiar interest, that in most of these cases, the work of the Spirit has been commenced and continued in connection with the ordinary and stated means of grace, and been marked by stillness and solemnity, by clear and deep convictions of sin, and intelligent and humble reliance on the atoning merits of Christ for pardon and salvation.

Throughout our bounds more than usual prosperity seems to be enjoyed by the churches. Several new fields of labor have been opened within the year. As a general thing our congregations have increased; Sabbath schools have been prospered; the claims of benevolence met with a steadily increasing liberality; our churches (with a few lamentable exceptions) are united in the faith and peace, and in a growing regard for the truth and institutions of the gospel. The good cause of temperance is, for the most part, making progress; and the faithful enforcement of the existing laws of the state against the sale of intoxicating drinks, is found in the highest degree conducive to its interests. Fourteen church edifices have been in whole or in part built within the year. Every church, in one of our associations, is reported as enjoying the labors of a settled ministry. In ten churches pastors have been settled, while only from few in comparison have we report of the separation of pastor and people. In such facts and in the general supply of our churches with pastors, we rejoice to perceive a growing estimate of the importance of the pastoral relation, and the value of its permanency to the churches. [N.Y.Obs.

CONNECTICUT HOME MISSIONS.

There had been raised in the State for Home Missionary purposes in all, through the year, 22.715 dollars. Of this, 9000 dollars had been devoted to the aid of 37 churches in the State; 1000 dollars were granted to feeble Congregational Churches in Rhode Island—the allowance by the American Home Missionary to those churches not being sufficient. The Churches in Rhode Island however, while some of their number were thus aided by the Connecticut Churches, had given, as mentioned by one of the delegates from R. I., *sixteen hundred dollars for Home Missions at the West*. The remainder of the 22,000, was appropriated to the *West*.

ACTION ON SLAVERY.

On Thursday, Rev. Mr. Perkins of New Haven East Association introduced the following preambles and resolution, which he sustained in a speech:—

Whereas it a is matter of common fame that large numbers of the members and ministers of the Presbyterian Church (old school) are slaveholders: and also that cruelties and wrongs are extensively inflicted on the slave for which that church exercises no discipline:

And whereas the General Association of Connecticut has long exchanged christian civilities and delegates with the General Assembly of the Presbyterian Church (meeting annually) which friendly intercourse gives us the right and duty of inquiry and expostulation in case of alleged gross departures from soundness in doctrine, or justice and rectitude in conduct.

Therefore, resolved, that a committee of three be appointed to prepare a letter of inquiry and expostulation as to the aforesaid matters of grievance, and that our delegates to the next meeting of the General Assembly be instructed to carry such a letter to them.

Rev. Mr. Patten, [who, according to the N. Y. Observer, said that he had no doubt there were 2,000 slaves owned by members of Churches from Connecticut, now residing in the South] moved the following resolution as an amendment which was accepted:—

Resolved, That the Association are grieved to learn that some of the Congregational Churches in Connecticut have members who are guilty of holding slaves for gain, and deem it the duty of such churches at once to institute steps of discipline in every case where the claim of property in man is set up, as a course demanded by the nature of the sin, as it is also necessary to the consistency and power of the rebukes which we offer to southern slaveholding churches.

Dr Bacon (not a member of the body) here asked leave to explain his position, since a reference had been made in preceding speeches to his views, which were adapted to mislead; and leave was granted. The substance of the statement of his views, in connection with some explanatory remarks, he presented in the following preamble:—

Whereas, It is a matter of common fame, that ministers, and elders, and members of the Presbyterian Church, being invested by the laws of certain States in which they reside, with an irresponsible power over their servants, do abuse that power in variouse acts of oppression and wrong, and particularly that they buy and sell men, women and children, and even their fellow members of the church of Christ, for gain; that they deny to their servants the Divine right involved in the domestic relations, violently separating husbands and wives, parents and children, in derogation of those rights; that they permit their servants to live and die without any ability to read the word of God. Therefore, resolved, &c. &c.

A member suggested the inquiry whether there was reason to distinguish, as Mr. Perkins had done in his resolution, between the Old and New School, and inquired if the New School body of Presbyterians were not involved in the same sins!

Mr. Perkins replied that he thought they were not.

Dr. Bacon thought that in his judgment Mr. Perkins had been misled by his own theological preferences. He thought that in some parts of the South the New School were even more obsequious to the slaveholding power than the Old School. As it had been abundantly alleged that the New School were abolitionists, the ministers of the New School at the South found it needful to be more positive in their disclaimers of abolitionism, and to repeat their confession of faith every day.

The resolutions, after some further rsmarks, were amended, so as to include both Assemblies.

The debate on Mr. Perkin's resolution continued through most of the forenoon

A motion was at last made for an indefinite postponement of the resolutions of Mr. Perkins and was carried by the casting vote of the Moderator.

Mr. Patton's resolution respecting slaveholders in the churches in Connecticut was then discussed for some time, and after some modifications, was carried.

A Committee was appointed to make inquiry and collect facts respecting the connection of the Presbyterian bodies with the wrongs incident to slaveholding, and to report at the next meeting of the Association. [Puritan.

REPORTS OF VARIOUS BODIES AT THE GEN. ASSOCIATION OF CONNECTICUT. There is one remark in the course of these reports, which we regret, as it makes us suspect the absolute veracity of other portions. Mr. Kirk of Boston, reports the decline of Unitarianism—the thought begotten by the father-wish for the thousandth time, and as often destined to the fate of "a hidden, untimely birth."—Our Orthodox friends *sometimes* give too flattering accounts of their own condition. We hope it has not been so here.

O. S. Presbyterian Gen. Assembly. Rev. S. I. Prime had previously made his report. He reported unusual prosperity in that branch of Zion, in connection with the outpouring of the Spirit. Benevolent contributions have greatly increased. Their foreign missionary stations have been remarkably blessed.

Massachusetts. Rev. Mr. Taylor of Mass. reported that there were 437 evangelical churches in that State, with 10,000 members. New churches are gathering every year. There have been many revivals of interest and power during the past year. The colleges are advancing in their influence. Education is in a flourishing state. $600,000 were raised by tax for that purpose, in addition to the proceeds of the fund. Over a million of dollars have been expended for school houses during the last ten years. Benevolent contributions are increasing, $70,000 were given to the American Board, $42,000 to the American Home Missionary Society. Rev. Mr. Kirk added a few words, stating the general prevalence of the gentler operations of the Spirit, and the decline of Unitarianism.

New-Hampshire. Rev. Mr. Kimball, of N. H., reported occasional revivals in that State, and general peace and harmony.

Vermont. Rev. Mr. Taylor, of Vermont, reported 176 Congregational churches in that State, 42 of which were destitute of pastors. Interesting revivals have occurred in various churches.

New-York. Rev. Mr. Vermilye, of N. Y., reported that there were about 120 Congregational churches in that State, of which many are small. The system of stated supplies is very general. There are 12 Associations. The spiritual interests of the churches are in an encouraging condition.

Iowa. Rev. Mr. Gaylord, of Iowa, reported 42 Congregational churches, with 1150 members, only partially supplied with the preaching of the gospel. Temperance is making progress, and the counties have with one exception voted in favor of no license. There have been interesting revivals in various places. There has been a good degree of permanency in the ministry.

Maine. Mr. Woodhull, of Maine, reported 218 Congregational churches in that State, with 18,000 members, of which many are yet feeble and receive missionary aid. There have been precious seasons of refreshing from on high.

Rhode Island Rev. Mr. Taylor of Rhode Island, reported 17 Congregational churches in that State. Benevolent contributions are on the increase. Education is flourishing, and temperance is making progress. There have been interesting indications of revivals.

Wisconsin. Rev. Mr. Lewis, of Wisconsin, reported an immense increase of population—five-fold in five years. Presbyterian and Congregational churches are embraced in our general organization. There are about 70 Congregational and 20 Presbyterian churches. The former are increasing much the faster. The last year has been one of religious interest in many of the churches.

FOREIGN INTELLIGENCE.

Ere the publishing day of the last *Register* had arrived, the foreign news prepared for it had already become old, through the arrival of the *Cambria* on Friday at 8 o'clock, A. M. In England, another attempt at a chartist demonstration has proved abortive; "the apparition of a strong squadron of the Life Guards in Bonner's-field," says the *Liverpool Times*, "with a large police force on horseback, armed to the teeth, operated like a charm, and a pretty smart thunder-storm happened opportunely," so that the few spectators who had assembled out of curiosity returned to their homes.

The Grand Jury have found true bills against some half dozen of the Chartist leaders for sedition.

The meetings in favor of the new Reform movement are growing more general, mayors, town-councillors, &c., presiding over them; and the Reformers are taking every possible means to demonstrate, at the approaching period of Mr. Hume's motion in Parliament, in connection with Reform, that the feeling in regard to the points urged is very general throughout the kingdom.

IN IRELAND,—there is great clashing of the *moral-force* and the *political-force* Repealers. At the last weekly meeting, where the union between the Young and Old Irelanders was under discussion, *Mr. Galway* was called to the chair. Said he,

"The meeting might wish to know (when they were combined) what kind of instrument they would use to carry out their intentions. They intended to effect their intentions by the concentration of public opinion. (Cheers.) He thought he heard some of them ask, 'Don't you propose to us to take up arms.' (Loud cries of 'Yes, yes,' from the body of the hall.) He (the chairman) proposed no such thing. (Cheers in the vicinity of the chair.)

JOHN O'CONNEL had one word to say; that he would say, wherever he was and as long as his voice should be heard. He would tell the people of Ireland that they were not driven to the extremities that some of them would imagine. (Cries of "Union.") He would tell them there yet was hope in peaceful and legal agitation. (Cries of "No, no," and "Yes.") He would give them the advice that he whom they once respected and confided in would give them were he spared to be there that day—he would advise them not to listen to the counsels of those who are telling them to arm. (Cries of "No," and "Yes." followed by great confusion.) He repeated that, by calling upon the people to arm, the minds of the country were distracted from that agitation which they could push forward without the sacrifice of a single life; and let them hoot him for it if they pleased, but he would repeat that opinion again. (Uproar.) He saw slender hopes that their new body, if it were to arise, could go on in much harmony, when already, even before the last ashes of that Association were trodden out, they had these demonstrations of bitter, angry, clashing opinions.

Whilst Mr. O'Connell was speaking, a *fracas* took place between some "moral force" and "physical force" Repealers, touching the congeniality of the observations of the honorable gentleman. Both parties proceeded out of doors to settle their respective differences, and ultimately adjourned to the police-office, where they preferred charges against each other for assaults, batteries, &c., but the officer at the station-house refused to receive the depositions of the parties."

The fund commenced for the benefit of the wife and family of Mitchell, continues to increase, says the Times, and already amounts to a goodly sum.

"Emigration is still in progress on a very extended scale, notwithstanding the stringency of the recent regulations. On Friday 280 persons from the Crown lands of Ballyruane, who voluntarily resigned their holdings, were despatched on cars to Galway, from whence they will obtain a passage to Canada at the expense of Government. Should they remain in the British dominions on their arrival, employment will be secured to them, and to such of them as choose to seek their own fortunes in other portions of America a certain sum of money, we believe £2 each, will be given towards enabling them to do so."

FRANCE. We are taken somewhat aback, by the news from France, but we do not yet see cause for abandoning hope for the Republic. The chances for the Republic may be diminished, but not destroyed; the new forces that are at work may do much injury, yet not overthrow what has been gained, or prevent the accomplishment of the great purposes designed by the calling of the Assembly and the measures for maturing a Constitution.

The adverse advents are, first, the election of M. *Thiers*—an anti-republican—to the Assembly; besides certain ultra democrats and Communists. But how was it to have been expected, that so large an Assembly should be homogensous? There are parties in France, and these will have their representatives. The question is, What is the will, and what on the whole the probable direction, of the majority? We see as yet nothing rendering it probable that this majority is not, or will cease to be, desirous of Republican institutions.

Another adverse event is the election of Prince Louis Bonaparte, the Pretender during the reign of Louis Philippe. His name has revived the *Bona partiste* feeling, among portions of the people and troops. Cries of *Vive l' Empereur, Vive Louis Napoleon*, have been raised. Alarmed at this manifestation, together with reported effusion of the blood of some of the National Guard who were fired on by the crowd raising the cries—(the shots being also distinctly heard in the Assembly—) Lamartine, in behalf of the Executive Commission, mounted the tribune, agitated and pale it is said, and recommended a bill excluding Louis Napoleon from France. The Assembly responded with loud cheering for the Republic. *No vote was however taken*. The subject was very earnestly discussed. Among the speakers were M. Pierre Bonaparte, whose speech, as reported in the Liverpool Times, gives, it seems to us, a plausible and satisfactory view of the case.

"M. P. Bonaparte.—Citizens, I am wholly a stranger to the previous proceedings of my cousin. I am here a representative of the people. I should have despised certain reports in the journals; but these reports are become of such a nature that a citizen who possesses honor can no longer keep silence. Whence come these reports? I do not know. But what you all know is, that there exist at this moment parties hostile to the Republic. They are composed of a feeble minority, and of the least respectable of the country. What then could be more probable—what more natural than to see such a party make use of this name. Is that the reason for charging Louis Bonaparte with the responsibility of their acts? You are well aware that in the insurrection of the 15th of May, honorable names have been mixed up with those proceedings, who have only opposed contempt to the manœuvres of the factions. Think you not then that the citizen Louis Bonaparte may be equally innocent of what is done in his name? This is a short statement of facts as regards my cousin. So soon as the Republic was proclaimed at London, he came to Paris publicly, and announced to the Government his arrival in the capital. At that moment things were unsettled; the Provisional Government informed him, positively, I remember, that later it would not oppose his residence in France, but that at that time, on account of the particular circumstances, they requested him to leave. The citizen Bonaparte did not require this to be repeated; in twenty-four hours he returned to London, and is a complete stranger to all that has been done in his name. He decidedly refused several candidateships. New elections took place; on the evening before the day on which they took place I did not know of my cousin being proposed. This election has been unexpected; it has surprised every body,—Louis Bonaparte himself. A thousand reports were immediately circulated. Since he has been named in several departments, there must have been a conspiracy: on this theme a thousand statements have been hung—a thousand absurdities, each more ridiculous than the other, have been set afloat; the Government must have proceeded to an inquiry; it must now know what course it should take. Amongst these reports there is one which, beyond all others, has excited my sorrow: they have dared to say that foreign powers have contributed money, and that the money passed through the hands of Louis Bonaparte. Never was so infamous a statement hazarded. Do not then allow so odious a supposition to rest on so illustrious and venerated a name: if the Prince Louis is guilty, I will be the first to accuse him: but if innocent, away with those alarming reports."

General Cavaignac, spoke as follows in a speech according with his known energy of character.

"Since an opportunity offers itself," continued he, "I will speak my mind. I have no intention of directing an accusation against any of my fellow-citizens, nor have I any right to question the innocence of the man whose name is so unfortunately put forward in this way; but I cannot help delivering over to public execration whoever shall lay a sacrilegious hand on the public liberties.' This was spoken with much energy, and the Assembly rose, with cries of 'Vive la Republique.' When the enthusiasm had subsided, General Cavaignac resumed: 'Honor and glory to the citizen faithful to his duties, who devotes his blood, fortune, talent, and intellectual faculties to the happiness and service of his country; but shame and woe to him who would dare to speculate on the difficulties of the times and sufferings of his native land, and would turn a glorious name to the account of his personal ambition!' These sentiments were received with unanimous cries of 'Vive la Republique!' Several members exclaimed, 'No reaction!' 'We reject pretenders of every description!' 'We neither desire royalty, imperial despotism, nor military dictatorship!' 'It is an imposture, invented to injure citizen Louis Bonaparte!"

After protracted discussion, the question was put by the President, whether Louis Bonaparte is admitted to take his seat in the Assembly or not. It was voted in the affirmative by a large majority; producing an immense sensation, that lasted some time.

What may come of all this, He only knows, who seeth the end from the beginning. But that Louis Bonaparte will be *Emperor*, we think improbable. He may possibly be, *First President of the Republican Government*. He *may* then seek to be more, and present another example of human infatuation.

Since the above was prepared, in France we learn by the *N. Y. Courier and Enquirer*, which has received a day's intelligence later than the *Times*, that Prince Louis has *resigned* his seat in the Assembly, and that all is again *quiet* in Paris.

GENERAL INTELLIGENCE.

MR. MANN'S SPEECH upon slavery in Oregon, receives much commendation. The correspondent of the Baltimore Patriot, who is not over favorable to the side taken by Mr. Mann, says of the speech—

Mr. Horace Mann of Massachusetts, the successor of the late John Quincy Adams, and upon whose shoulders the mantle of that great statesman's learning, intellect, probity and honor seems to have appropriately fallen, obtained the floor. Instantly the House was all attention. Members huddled together, and took seats near the new member, who had come to congress with a very high reputation as an enlightened statesman and a good speaker.

He commenced speaking, and it was found that fame had not done him injustice. He took the Northern side of the Wilmot Proviso question, and in a clear tone of voice and an agreeable manner, delivered a speech, rich in illustration, forcible in argument, easy and unaffected in style, which, by those who listened to it, will not soon be forgotten. It was, by far, the best, the most forcible, and convincing speech, that has yet been delivered on that side of the vexed question. Horace Mann has done himself and his state honor this day. His portraiture of education and its effects, and his picture of the evils which its absence entails upon a people, were drawn with a master-hand, and could not fail to produce a deep impression.

CONSECRATION. We learn from the Boston Atlas, that the Cemetery at Forest Hill, Roxbury, was consecrated and set apart to its appropriate uses by religious services, on Wednesday last. The services consisted of prayers, hymns, and an address. The address was by Rev. Geo. Putnam, D. D., which was very eloquent, and worthy of his reputation. The prayers were offered by Rev. Messrs. A. C. Thompson, John Wayland and Edmund F. Slafter It is estimated that there were 5000 persons present.

SYMPATHY FOR MRS. MITCHELL. The Melodeon was filled Monday evening by a large and interested audience, for the purpose of expressing sympathy for Mrs. Mitchell, the wife of the Irishman lately convicted as a *felon*, and sentenced to banishment for sedition. JAMES EGAN read letters from several gentlemen who had been invited to attend. All of these expressed sympathy with the objects of the meeting, and the individual writers regretted that they could not attend.

Mr. Egan made a long speech in reference to the trial and conviction of Mitchell, and was enthusiastically cheered every pause. His arguments were strongly put, and his language was not only poetical, but truthful and interesting.—After he had concluded, the Rev. Mr. Giles made a speech, which was much cheered, and in the mean time a committee went round among the audience, and collected a large sum of money, which is to be forwarded to Ireland to aid Mrs. Mitchell in supporting and educating her family of five children.

☞ NOTICE. The Thirty-Second Annual Visitation of the Divinity School in Cambridge, will take place on Friday next, (the 14th) in the Chapel of the University.

The Exercises, consisting of Dissertations by the Members of the Senior Class, will commence at ten, A. M. july8

☞ NOTICE. The Annual Discourse to the Senior Class in the Divinity School in Cambridge will be delivered on Sunday evening next, (the 9th,) in the Rev. Mr. Newell's Church, by the Rev. Dr. Bushnell of Hartford.

The services will commence at half past seven o'clock. july8

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet at the house of Rev. J. N. Bellows, in Cambridgeport, on Tuesday, 11th inst.

july8 WM. NEWELL, Scribe.

☞ PLYMOUTH AND BAY ASSOCIATION. The brethren of this Association are hereby reminded of their next meeting, which will take place at the house of Rev. Mr. Whitman in East Bridgewater, on Tuesday, July 11th, at 5 o'clock, P. M.

july8 AUGUSTUS R. POPE, Scribe.

MARRIAGES.

In this city, by Rev Mr Gray, Mr Ja's Scott to Miss Mary Scott, all of Boston.

June 29th, by Rev R. C. Waterston, Mr George B. Crockett to Miss Susan F. Brown.

In Somerville, June 28th, by Rev Chauncey Booth, of Coventry, Conn., Chauncey Booth, Jr., M. D., to Miss Hannah J., daughter of Nathan Tufts, Esq., all of Somerville.

In Woburn, 28th ult, by Rev Caleb Stetson, Benj. Pond, Jr., Esq., of East Boston to Miss Emma M. Dow.

In Salem, by Rev Mr Frothingham, Mr William B. Johnson of Cohasset to Miss Sarah Ann Fabens of Salem.

By Rev Dr Flint, Mr James C. Shepard of Ill., to Miss Hannah S. Farley.

In Lowell, June 26th, at the First Unitarian Church, by Rev Mr Miles, Phineas Whiting, Esq., to Miss Clara Bagley, both of Lowell.

June 24th, at the Washington House, Mr Benjamin Elliott to Miss Sarah Maria Hilldroup, both of Danvers.

In Kingston, July 5, Sarah Russell, only daughter of Rev A. K. Pope, 4 mos.

In Marblehead, June 27th, at the Unitarian church, by Rev Wm. Bartlett, Capt Samuel A. Fabens of Salem to Miss Mary Glover, eldest daughter of George Wilson, Esq., of Marblehead.

In Tyngsboro', 29th ult, by Rev Mr Morse, F. Piper of Exeter, N. H., to Miss Mary Jane, daughter of Col Timothy Butterfield of T.

In Providence, R. I., 20th ult, by Rev S. Osgood, Mr J. B. Ball of New York to Miss Adeline, daughter of Adnah Sackett, Esq.

June 26th, by Rev E. M. Stone, Mr William Porter to Miss Caroline Woodbury, both of Beverly, Mass.

DEATHS.

In this city, 29th ult, Mary Anna, youngest child of James Fowle, 5 yrs 4 mos.

28th ult, Mr Francis T. Hastings, 41.

Mrs Elizabeth Q., wife of Mr Thomas R. Sewall and daughter of the late Chief Justice Small of Marblehead, 50.

July 1st, instantly, by bursting of a soda fountain, Leander W. Washburn of Peterboro', N. H., 19.

24 inst, Miss Susan L., only child of James and Kezia Newhall, 27.

24 inst, Ella, youngest daughter of Dr Thomas Gray, 7 mos.

In Lowell, April 27th, Mr Josiah Wood, 65; May 22d, Martha, his wife, 62.

At Eastern Point, Gloucester, 20th ult, suddenly, Edward Irving, son of Thomas and Maria V. Niles, 5 yrs 6 mos.

In Littleton, N. H., June 24, Catherine Walley, wife of Henry A. Bellows, and daughter of the late Josiah Bellows, Esq., of Walpole, N. H., 33.

In Providence, R. I., 27th ult, Allen B. Mason, in the 26th year of his age.

In Lenox, New York, June 19, Mrs Hannah Barnard, a native of Connecticut, 102.

BEWARE OF IMPOSITION.

THE greater the value of any discovery, the higher it is held in the esteem of the public, and so much in proportion is that public liable to be imposed upon by the spurious imitations of ignorant, designing and dishonest men, who, like the drone in the hive, have neither the ability nor inclination to think or provide for themselves, but thrive and luxuriate upon the earnings of the deserving.

The extraordinary success attending the use of this medicine in diseases of the lungs, and the many singular cures it has effected, have naturally attracted the attention of many physicians, as well as the whole fraternity of quacks—and caused unprincipled counterfeiters and imitators to palm off spurious mixtures, of similar name and appearance, or the genuine Balsam. Some are called "Syrup of Wild Cherry and Tar" "Cherry Syrup." "Compound Syrup of Wild Cherry."—"Wild Cherry Comfrey," and sundry other compounds to which they attach a long string of "puffs." But of such nostrums we know nothing. It is WISTAR'S BALSAM OF WILD CHERRY alone that performs the cures. Let them not deceive you.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. july8

MOREY'S

COLD SALT WATER BATHS,

FOR LADIES AND GENTLEMEN,

WESTERN AVENUE, (MILL DAM,) NEXT TO THE TOLL HOUSE.

THIS celebrated Establishment having undergone thorough repairs, is opened for the season. The *Cold Shower* and *Swimming BATH*, has been removed some two or three hundered feet further into deeper water, which at all times is pure and abundant. The Ladies' Baths' are entirely removed from those of the Gentlemen, and are provided with Female Attendants.

Invalids and *Children* will receive particular attention.

TERMS.—SEASON TICKETS.—4 00, or 12 Tickets for $1, single ones, 10 cents each.

Swimming taught by a competent professor.

Additional rooms have been added, with Fleeting Shower Baths, put up in the most approved style. Also, new Dressing Rooms, which will at all times be found perfectly dry and convenient.

The proprietor would call attention to the fact, that though his establishment has been very much improved, the prices have been somewhat reduced.

The Ladies and Gentlemen of Boston are respectfully invited to call.

Open from sunrise to 10 o'clock, P. M.

july8 tf TRUMAN MOREY.

HOWITT'S JOURNAL, FOR JUNE, contains 4 fine engravings and articles, by Mrs. Bremer, the Howitt's, Lamartine, &c. $2 50 a year.

july8 1is2os CROSBY & NICHOLS, 111 Washington st.

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY; NO. CXLVIII, for July 1848. Edited by Rev. A. Lamson, D. D.; and Rev. E. S. Gannett, D. D.

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☞ This number commences a new Volume.

CROSBY & NICHOLS, Publishers,

july1 111 Washington st.

DRY GOODS VERSUS MONEY.

Ladies' Exchange Notice.

IN consequence of the departure of our Mr. Warren in the *Caledonia for Europe*, for our *Fall Stock of Goods*, we wish to turn our present stock into money as fast as possible, and shall make it an object for all who have money to spend to call on us.

Our customers know that our stock is *too large* to attempt a description in an advertisement, as, besides the *largest* stock of

Long and Square Shawls,
SILK GOODS,
VISITES AND MANTILETS,
DRESS GOODS
AND FANCY GOODS
OF ALL KINDS.

WE HAVE A FULL WHOLESALE AND RETAIL STOCK OF
HOUSE FURNISHING ARTICLES!
COAT, VEST
AND PANT STUFFS,
IN GREAT VARIETY.
Laces, Embroideries, Trimmings, and White Goods.
MOURNING ARTICLES,
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DOMESTICS,
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And in fact every article in the DRY GOODS line, but *pins, needles, tapes and ribbons.*

Ladies in want of a Dress can find every thing from a LONDON PRINT, at 6¼ cents, to the finest fabrics imported.

SHAWLS, from one dollar to hundreds, and the same wide range of prices in all other articles.

In having so large a stock from which to select, customers are saved many useless steps; and our interest and object is to use all our customers in a way that will bring them often to the

LADIES' EXCHANGE,
192 WASHINGTON STREET.

GEORGE W. WARREN & CO.

june10 4w

NEW BOOKS FOR CHURCH CHOIRS.

THE CHOIR CHORUS BOOK, a collection of choruses from the works of the most distinguished composers. Compiled, adapted to English words and arranged with *particular reference to their practice* and for the use of *Musical Societies* by A. N. JOHNSON, author of "Instructions in Thorough Bass" "The Musical Class Book," Editor of the "Boston Musical Gazette," Organist at Park Street Church, &c., &c.

The merits of this work, will be highly appreciated by members and especially by leaders of choirs, who have felt the difficulty of sustaining the interest and attendance upon their meetings for practice, and who properly estimate the effect in the improvement of the taste and the power of execution, which the study and practice of these compositions produce. In the large and varied collection which this book contains, 5 of the Choruses are by Handel, 13 by Haydn, 17 by Mozart, 6 by Mendelssohn and the remainder by Cherubini, Neukomm, Zingarelli, Romberg, Webbe, Naumann, Spohr, King, Stymano, &c.

Although this work contains more vocal music than the most expensive Chorus Books which have been published in this country, it will be sold at a price less than that of common Church Music Books.

Just published, by *Wilkins, Carter & Co.*, No. 16 Water street, Boston, and for sale by booksellers and music dealers generally. tf june24

LET ALL WHO ARE AFFLICTED WITH ASTHMA READ THE FOLLOWING LETTER.

MR. SETH W. FOWLE,—Sir: Having been afflicted for more than thirty years with the asthma, at times so severely as to incapacitate me from attendance to business, and having adopted many medicines without any but temporary relief, I purchased about three years since, of Mr. Edward Mason, your agent in this city, several bottles of Wistar's Balsam of Wild Cherry, from the effects of which I obtained more relief than from all the medicines I had ever taken for that distressing disorder. I have by the repeated use of your valuable Balsam, been more free of pressure for breath, and oppression on the lungs, than I had anticipated, and indeed conceive myself cured of this most disheartening malady.

I do most cheerfully tender you this acknowledgment, which you will use as your judgment dictates.

Medicines---Wholesale.

25 Bales Senna Leaves,	50 lbs Iodine, French & Eng.
12 cases Licorice paste,	50 lbs Hydriodat Potas,
6 bales do Root,	1,000 doz Galli-pots, various,
40 cases Rhubarb do,	25 bbls Epsom Salts,
10 Bbls. Castor Oil,	6 do pulv. Cream Tartar,
6 cases Cardamon Seeds,	10 do Flor. Sulphur,
1,000 lbs Slippery Elm Bark,	500 oz Sulphate Quinine,
10 cases Carb. Magnesia,	300 oz Morphine prepar'ns,
20 boxes Cale. do,	2 cases Turkey Opium,
100 doz Townsend's Sarsaparilla,	10 bbls Oat-meal, and flour,
200 doz Ext. Cauchalagua,	3 cans Oil Lemon, fresh,
1,00 lbs Press'd Herbs,	3 " " Burgamot, do,
100 doz Lemon Syrup,	1: 0 oz Otto Roses, pure,
30 bales Corks, various,	1,000 lbs perfum'd Hair powder,
20 packages Sponge, do	100 lbs Chloroform,
500 lbs Plasters, do	500 lbs Inhaling Ether,
1,000 packages Druggists' Glass,	1,000 doz Writing Ink,
10,000 lbs Lozenges, various,	50 " Syringes, various,
2 casks peel'd Calamus Root,	1,000 Wedgwood's Mortars,
10 cans Oil Peppermint,	500 Eng'h Iron, do,
10 " " Cassia,	500 Stove Funnels,
100 doz pallet Knives,	200 doz Grad. Measures,

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W. N. S. NORMAL SCHOOL.

THE next Term of the West Newton State Normal School, will commence Wednesday, the 6th of September. C. PEIR

POETRY.

YOUTH AND AGE.

The following beautiful lines originally appeared in the "Etonian," a periodical started about twenty years ago by the boys of Eton College. For truth, tenderness and melody, they are incomparable.

I often think each tottering form
That limps along in life's decline,
Once bore a heart as young, as warm,
As full of idle thoughts as mine!
And each has had its dream of joy,
His own unequall'd pure romance;
Commencing when the blushing boy
First thrills at lovely woman's glance.

And could each tell his tale of youth,
Would think its scenes of love evince
More passion, more unearthly truth,
Than any tale before or since.
Yes! they could tell of tender lays
At midnight penn'd in classic shades:
Of days more bright than modern days,
And maids more fair than modern maids:

Of whispers in a willing ear,
Of kisses on a willing cheek!
Each kiss, each whisper, far too dear
Our moderate lips to give or speak:
Of passions too untimely crossed,
Of passions slighted or betrayed—
Of kindred spirits early lost,
And buds that blossom but to fade:

Of beaming eyes, of tresses gay,
Elastic frame and noble brow,
And forms that have all passed away,
And left them what we see them now.
And is it thus—is human love
So very light and frail a thing?
And must Youth's brightest visions move.
Forever on time's ruthless wing?

Must all the eyes that still are bright,
And all the lips that talk of bliss,
And all that forms so fair a sight,
Hereafter only come to this?
Then what are Earth's best wishes worth,
If we at length must lose them thus?
If all we value most on Earth,
Ere long must fade away from us?

DRINK AND AWAY.

BY REV. W. CROSWELL.

There is a beautiful rill in Barbary, received into a large basin, which bears a name signifying "Drink and Away!" from the great danger of meeting with rogues and assassins.

Up! pilgrim and rover,
Redouble thy haste!
Nor rest thee till over
Life's wearisome waste.
Ere the wild forest ranger
Thy foot-steps betray
To trouble and danger—
Oh, drink and away!

Here lurks the dark savage
By night and by day,
To rob and to ravage,
Nor scruples to slay.
He waits for the slaughter!
The blood of his prey
Shall stain the still water—
Then drink and away!

With toil though thou languish,
The mandate obey,
Spur on, though in anguish,
There's death in delay;
No blood-hound, want-wasted,
Is fiercer than they;
Pass by it untasted—
Oh drink and away!

Though sore be the trial,
Thy God is thy stay;
Though deep the denial,
Yield not in dismay;
But, wrapped in high vision,
Look on to the day
When the fountain Elysian
Thy thirst shall allay.

There shalt thou forever
Enjoy thy repose,
Where life's gentle river
Eternally flows;
Yea, there shalt thou rest thee,
Forever and aye,
With none to molest thee—
Then drink and away!

MISCELLANEOUS.

LONDON.

[From Rev. H. W. Bellows' Correspondence in the Christian Inquirer.]

We may have been a fortnight in this great city, and have had time as yet only to glance at its principal features. A year would not suffice to give one any thing like a thorough acquaintance with its immense variety of interesting objects.

The first and last characteristic of London, the peculiarity which thrusts itself upon you every moment, is its size! Of this no description gives any adequate idea. To say that it is thirty miles round, or that one may ride seven or eight miles across the town without getting out of uninterrupted rows of houses; to say that it is ten times as large as New York, and has a hundred streets half as long and as well built as Broadway; to say that it includes parks, in which the whole city of Boston, or all New York below Bleeker street, might be enclosed, may help one to form a notion of its magnitude. But one must be on the spot, and have occasion to visit different parts of London, to realize its immensity. Instead of one great omnibus thoroughfare, such as we are accustomed to at home, there are at least twenty, connecting different portions of the rim of the city together. As a sample of the distances, let us mention one afternoon's ride to make three calls. First from Temple Bar to Eaton Square, *two* miles; next from Eaton square to York Terrace, in Regent's Park, *three* miles; next from York Terrace to King's Cross, a *mile and a half*; and from thence to the Hackney road, *three* miles; home to Temple Bar, *four* miles. There was no repetition in this circuit. Fifty drives of equal distances might be taken in London, without going twice through the same street.

But although London is so large and so populous, it cannot be called a crowded place. The streets of what is known as the city—that is, what was included within the old city walls—are exceedingly narrow. But this is only a very small part of London, and a very unimportant part to the stranger, except when he visits his banker, or makes a visit to St. Paul's or the tower, or indulges his curiosity in hunting up the lanes and coffee-houses, and habitations of the literary heroes of Queen Anne's glorious time. The London in which the traveler lives and moves is far away from the city, and there the streets are usually wide, and are interrupted very frequently by open squares and spaces. There are it is true, numerous lanes and alleys, in which the poor are huddled together; but these are very much out of the visiter's way. But besides the many squares answering to Washington Square and Union Place, in New York, there are at the west end of the city, those immense breathing-places, well called the lungs of London, Hyde Park, Regent's Park, St. James's, and the Green Park, which are as it were, generous fields and forest taken up from the free, wild country, where land is abundant and cheap, and set down in the midst of London in all their amplitude where land is scarce and most costly. The liberality, the magnificence of England is exhibited in nothing more than in these public parks of London. Their sale would probably pay their national debt; but it would spoil the Metropolis, for they form the chief ornament and glory of the capital, a beauty which no architectural piles could rival or take the place of. We shall have occasion to refer to these parks again.

Another feature of London is the number, and size, and costliness of the public buildings. Every site at all conspicuous, is occupied by a church, a government office, a club-house, some institution of charity, or some palace, or House of State. With a few exceptions, the architecture of London is not happy, but the costliness, and extent, and number of the public edifices cannot be exaggerated. Nor is there any mean scrimping of the room around those built within the present century. It would often seem as if the Old World, where room is so much needed, never refused it to a public edifice, while the New, where room is so abundant, rarely or never allows sufficient around any building, however splendid or important. The reason, perhaps, is that we in America, know nothing as yet of the value of elbow room. In England, the grounds reserved about public edifices are the *only* spaces in town or country where the mass of the citizens are not intruders. It is clearly right, that at any expense public grounds should be reserved on an island where every foot of ground is valued and jealously guarded by its owners, from intrusion.

Besides the public buildings, London owes its splendor to the numerous columns and equestrian or other statues, that decorate its squares and open spaces. Every turn brings you upon the statue of some monarch or statesman, either lifted on a lofty pillar or mounted on horseback, or standing on its pedestal. These add an unspeakable charm to London, which to one who has not been to the continent, where they are, as we hear, far more common, is very new and delightful. London is full of points in which many streets centre. There are at least a dozen of these centres, very irregular in shape, and picturesque in effect. It is here that the public buildings are placed. One of these called Charing Cross, is perhaps as striking a collection of public buildings, arranged in as effective a form as any city in the world affords; at any rate far beyond anything we have seen. The irregularity of London adds much to its beauty. The surface is quite undulating. It does not seem to be thought indispensable, as with us, to reduce the city to a stupid dead level. We noticed that the omnibus *scotched* a wheel in descending Holborn Hill, one of the chief thoroughfares of London. The streets are as irregular as the surface. There is no main artery through London, no Broadway, no direct street, running from one end to the other. Indeed, it is difficult, nay impossible, for a stranger to find his way even with a map, between any two parts of the city two miles distant, for the streets constantly fork or open into squares, in which it is difficult to decide which is the principal continuation. We can speak feelingly on this subject, having lost our way repeatedly with map in hand, although possessed of a tolerable bump of locality. But we forgive this for the sake of the striking angles, and handsome curves, and endless variety of strange forms in the spaces that terminate the streets. There are some beautiful colonnaded crescents in London, and here and there, what is called a circus, that it is a space surrounded by shops whose faces all curve in, forming a beautiful circle, from which perhaps five or six streets may radiate.

THE MORMONS.

[In the Spring of 1847, a young man of our acquaintance, about twenty years of age, by the name of Franklin K. Shedd, whose parents reside in Charlestown, and who had been a clerk in one of the stores of that city, started for the West in company with a band of about seventy Mormons. He had become a convert to their doctrine, and embraced it with the ardor of youth. Possessing strong religious sentiments, and being more serious at the time than usual, he happened into a Mormon meeting, and became deeply impressed. He was particularly attracted to them by their apparent mutual love, and by the visions and hopes of the better things they looked for in realizing a Millenium on earth.—He was virtuous, enterprising, and intelligent. He left with his new friends for the Far west; reached their location in the vicinity of the Great Salt Lake; was contented, healthy, full of hope and faith; was greatly caressed and bade fair to be a leader in the tribe. He wrote, both on his journey and on his arrival, letters to his friends, until the news came, along with his last letter, that he had suddenly died—probably from eating the wild-parsnip, in his absence on a hunting excursion, mistaking the root for one of a similar appearance which the Indians are accustomed to eat. We shall give a few of his letters, as published in the Bunker Hill Aurora, which contain interesting descriptions of the country, and present occasionally an aspect of Mormon life not generally observed. The first letter is dated June 6, 1847, at *Council Bluffs*, [a military post on the *Missouri*, lat. 41 31; lon. 96. 42; 650 miles from the junction of the Missouri with the Mississippi.]

I arrived here the 20th of last month, after a slow but pleasant passage from St. Louis in the steamer Archer, and I felt a degree of gratitude to the Ruler of all things for the health and strength I have had and still enjoy, and for the fine condition of 'the Camp.' There have but few things occurred very remarkable on my journey. There have however been many disasters on the rivers this spring, and I saw the wrecks of three or four steamers that were burned or snagged. An old man of our company, by the name of Isaiah Eldridge from Cape Cod, fell off the boat, about eight miles from this place, in a squall, and the river ran so rapidly, he could not be rescued, though every exertion was made.

The western country I like very much; the prairies that I have seen far surpass in beauty and grandeur any description I ever heard, especially those west of the Missouri River. They have not the level appearance and long coarse grass, but they are interspersed with numerous hills of a smooth green surface of sweet tender grass, that affords as good pasturage, and as rich milk and yellow butter, as any cultivated fields in the East. However, it changes its appearance in some respects in midsummer, when the drought prevails. The water here is poor, and the best is considered the Missouri after it has settled. The Missouri is much more muddy than the Mississippi at New Orleans, because the latter river is clear above its junction with this, and of course when the two are mixed, the compound is clearer, though even then it is quite muddy.

I have not seen much wild game yet. Some wild turkeys on the banks of the Missouri I saw within gun shot, also some pelicans of pure white about double the size of a goose. Turkey-buzzards, geese and ducks are very plenty; the former are seen in flocks hovering over the dead carcasses of cattle or horses. The geese and ducks are mostly on the shore of the river with their young ones, and are so very tame that I could have killed them with stones, and if I had had a scoop-net and could attend to them, I should have caught some of the goslins to tame.

There are many kinds of herbs that grow on the banks of the rivers and rivulets that are seen in the East, and also cultivated there, such as mullen, onions, sage, summer savory, hazel nuts, walnuts, crab apples, plums, gooseberries, raspberries, blackberries, thimble berries, strawberries, &c., on patches by springs and hollows.—There is also a potatoe that answers as a substitute for the cultivated one.

I have seen specimens of two of the tribes of Indians near here. They all have the savage appearance and customs of those that live further west. However, they have never shed any white man's blood, as those who live on the route to and near Santa Fe. The Omabas' have the worst reputation of any in our vicinity, and are despised by all the other tribes in the neighborhood. They were one of the tribes that fought the battle we had an account of last winter. Their bodies still lay on the prairie unburied, about a day's ride from this place. There are about one hundred and fifty in this camp at are about one hundred and fifty in this camp at this time;—some are prowling about the yard while I am writing. They have to be watched, for they are great thieves. The still have bows and arrows with which they kill bears, wolves, prairie hens, and oftentimes buffaloes. They have no blankets, and wear skins thrown over their backs, with no seam to form them to their bodies.

In relation to the Camp, their situation is much better than I expected from the representations given by some in St. Louis, which were intended to dishearten me. They have plenty of food, but some of them have to live on very coarse food, and the past winter was a tedious one for many. Many died last winter, not for the want of food wholly, but for the want of *proper* nourishment—of vegetables which were so weighty that they could not be brought from Nauvoo, and they could not be purchased here, nor short of St. Louis. The scurvy was the disease most prevalent, but much different in its symptoms from that which sailors suffer on the high seas. The grave yard has about one hundred and fifty bodies in it.

There are now about five or six hundred log houses; some have been demolished for fuel.—In the fore part of the winter, there were about eight hundred. There are many families living in tents and wagons, preparing for the journey to the mountains, and will start in a day or two. Fifty young men started about five weeks ago, as pioneers, having seven of 'the Twelve' with them, with the intention of making a proper selection of land for a settlement near Bear River, or a little west of that, called on some Atlases '*the great unexplored region.*' A few of them with the 'seven,' will return next fall, and pass the winter in this camp, to prepare another company for emigration next spring; the other three of 'the twelve," will go on in this company. I shall go too, and accompany Mr. J. M. Grant, who is well provided with all the requisites for the journey, and will be as well fitted as any that goes out. I shall drive one of his teams, and live in the wagon, which is strong and water-proof. I shall carry all my things, and I will here say, that I have had the good luck not to lose anything on my journey so far.

A grocery is kept here by a merchant from St Louis and member of this society. They do quite a business. There is a grist mill that will grind 75 or 100 bushels of grain, per day; also many blacksmiths', wheelwrights,' and carpenters' shops. They tell me that all these buildings and fencing were done by one united effort in the short space of three or four weeks. The city is all picketed in, like the Massachusetts States Prison yard, and at a short distance looks like the cattle market of Brighton; for the property is mostly wagons, provisions, machinery, and cattle that are put into enclosures within the city. They have had some difficulty in taking care of their herds. Some hundred were stolen the last winter.

The city is laid out in squares and regular streets, and things are in order. The habitations are modelled after the fancy of the individual proprietors, and their shape and fashion are sometimes curious, and laughable, and are called by nick-names, such as the 'Potatoe Hill,' the 'Snake Hole,' &c., and the city is called the '*City of Sods.*'

Many of the friends I was acquainted with in the East, received me warmly, and although they are represented to be in so miserable a condition, they are cheerful, and on the night of the arrival of the steamer, they had a dance in her saloon. They also had a march about the streets yesterday to cheer up the emigrants. Mr. Tuttle the baker is near the camp about six miles off, on our great farm, consisting of many hundred acres under cultivation. To see these big fields, caps all the ploughing matches I ever saw; and the prairies, with the patches of cotton wood, look, a short distance off, just like a vast moving field, with here and there an apple orchard.

William desired me to tell of the laws that would be established by the society after they got to their destination. I think they will not, (at present at least) make any laws differing from what have been practised; such as the '*tenth*,' which includes all the taxation of every nature, and that will not be enforced until after they are established in good order.

THE TWO BROTHERS.

BY PROFESSOR WILSON.

The coffin was let down to the bottom of the grave; the planks were removed from the heaped up brink; the first rattling clods had struck their knell; the quick shovelling was over, and the long, broad, skilfully cut pieces of turf were aptly joined together, and trimly laid by the beating spade, so that the newest mound in the churchyard was scarcely distinguished from those that were grown over by the undisturbed grass and daises of a luxuriant spring. The burial was soon over, and the party, with one consenting motion, having uncovered their heads in decent reverence for the place and occasion, were beginning to separate, and about to leave the churchyard. Here some acquaintances from different parts of the parish, who had not had an opportunity of addressing each other in the house that belonged to the deceased, nor in the course of the hundred yards that the procession had to move, from his bed to his grave, were shaking hands quietly but cheerfully, and enquiring after the welfare of each other's families. There a knot of neighbors were speaking without exaggeration of the respectable character which the deceased had borne, and mentioning to one another the little incidents of his life, some of them so remote as to be known only by the grey-headed of the group. While a few yards further removed from the spot, were standing together parties who discussed ordinary concerns, altogether unconnected with the funeral; such as the state of the market, the promise of the season, or change of terms; but still with a sobriety of manner and voice that was insensibly produced by the influence of the simple ceremony now closed, by the quiet graves around, and the shadow of the spire and the grey walls of the house of God.

Two men yet stood together at the head of the grave, with severe and unimpassioned grief. They were brothers—the only sons of him who had been buried; and there was something in their situation that naturally kept the eyes of many directed upon them for a long time, and more intently than would have been the case, had there been nothing more observable than the common symptoms of common sorrow. But these two brothers, who were standing at the head of their father's grave, had for some years been totally estranged from each other: and the only words that had passed between them during all that time had been uttered within a few days past, during the necessary preparation for the old man's funeral.

No deep and deadly quartel was between these brothers, and neither could distinctly tell the cause of this unnatural estrangment. Perhaps dim jealousies of their father's favor: selfish thoughts, that will sometimes force themselves into poor men's hearts, respecting temporal expectations; unaccommodating manners on both sides; taunting words that mean little when uttered, but which rankle and fester in remembrance; imagined opposition of interests, that, duly considered, would be one and the same—these and many other causes, slight when single, but strong when rising up together in one baneful band, had gradually and fatally infected their hearts, till at last they who in youth had been seldom separate, and truly attached, now met at market, and, miserable to say, at church, with dark and averted faces, like different clansmen during a feud.

Surely, if any thing could have softened their hearts towards each other, it must have been to stand silently side by side, while earth, stones and clods were falling down upon their father's coffin. And doubtless their hearts were so softened, but pride, that destroyer of man's peace, prevented the holy affections of nature from being shown. And thus these two brothers stood there together, determined not to let each other know the mutual tenderness that in spite of them was gushing up in their hearts, and teaching them the unconfessed folly and wickedness of their causeless quarrel.

A head stone had been prepared, and a person came forward to plant it—a plain stone, with a sand-glass, skull and crossbones, chisselled not rudely, and a few words inscribed. The younger brother, regarding this operation with a troubled eye, said, loud enough to be heard by several of the bystanders:—

"William, this is not kind of you—you should have told me this. I loved my father as well as you could have loved him. You were the elder and, it may be, the favorite son; but I had a right in nature to have joined you in ordering this headstone, had I not?"

During these words the stone was sinking into the ground, and many persons who were on their way to the grave returned. For a while the elder brother said nothing, for he had a consciousness in his heart that he ought to have consulted his father's son, in designing this last mark of affection and respect to his memory; so the stone was planted in silence, and now stood erect, decent and simple among the other unostentatious memorials of the humble dead.

The inscription merely gave the name and age of the deaceased, and told that the stone had been erected by his "affectionate sons." The sight of these words seemed to soften the angry man, and he said, something more mildly:—

"Yes we are his affectionate sons; and, since my name is on the stone, I am satisfied, brother. We have not drawn together kindly of late years, and perhaps never may; but I acknowledge and respect your worth; and here, before our friends, and before the friends of our father, with my foot above his head, I express my willingness to be on other and better terms with you; and if we cannot command our hearts, let us at least bar out all unkindness."

The minister who attended the funeral, and had something entrusted to him to say publicly before he left the church-yard now came forward and asked the elder brother why he spoke not regarding this matter. He saw that there was something of a cold and sullen pride rising up in his heart; but not easily may any man hope to dismiss from the chambers of his heart even the vilest guest if once cherished there. With a solemn and almost severe air; he looked upon the relenting man, and then, changing his countenance into serenity, said gently:—

Behold how good a thing it is,
And how becoming well,
Together, such as brethren are,
In unity to dwell.

The time, the place, and this beautiful expression of a natural sentiment, quite overcome a heart in which many kind if not warm affections dwelt; and the man thus appealed to, bowed down his head and wept.

"Give me your hand, brother;" and it was given, while a murmur of satisfaction arose from all present and all hearts felt kindlier and more humanely towards each other.

As the brothers stood, fervently but composedly grasping each other's hand in the little hollow that lay between the grave of their mother, long since dead, and of their father, whose shroud was haply not yet still, from the fall of dust to dust, the minister stood beside them, with a pleasant countenance, said:—

"I must fulfil the promise I made to your father on his death bed. I must read to you a few words which his hand wrote at an hour when his tongue denied its office. I need not say that you did your duty to your old father, for did he not often beseech you apart from one another, for your own sakes as Christians, for the sake of the mother who bore you, and Stephen, who died that you might be born, to be reconciled to one another. When the palsy struck him for the last time, you were both absent; nor was it your fault that you were not beside the old man when he died. As long as sense continued with him here, did he think of you two and you alone. Tears were in his eyes—I saw them there—and on his cheek too, when no breath came from his lips. But of this no more. He died with this paper in his hand, and he made me know that I was to read it to you over his grave. I now obey:—

"My Sons: If you will let my bones lie quiet in the grave, near the dust of your mother, depart not from my burial, till in the name of God and Christ, you promise to love one another as you used to do. Dear boys, receive my blessing."

Some turned their heads away to hide the tears that needed not to be hidden; and when the brothers had released each other from a long and sobbing embrace, many went up to them, and in a single word or two, expressed their joy at this perfect reconcilement. The brothers themselves walked away from the church-yard, with the minister, to the Manse. On the following Sabbath, they were seen sitting with their families in the same pew; and it was observed that they read out of the same Bible, when the minister gave out the text, and that they sang together taking hold of the same psalm book. The same psalm was sung, (given out at their request,) of which one verse had been repeated at their father's grave. A larger sum than usual was on that Sabbath found on the plate for the poor, for Love and Charity are sisters. And ever after, both during the peace and troubles of this life, the hearts of the brothers were as one, and in nothing were they divided.

BOWLDERS.

The Danvers Bowlder, which has been noticed several times in these columns, is said to be 29 feet in height. Such large masses of rock are by no means common, although geological authorities mention some even larger than this.—Hitchcock says, that he has frequently met with blocks of seinite on Cape Ann, not less than 30 feet in diameter. There is also one in Bradford, also, 30 feet square. Another bowlder is mentioned by Hitchcock, in Sandwich, which is 20 feet in diameter; two in Norton, of the same diameter, and one in Adams; which last is situated at 1000 feet above the valley over which it must have been transported. A granite bowlder at Gay Head, Martha's Vineyard, is 90 feet in circumference, and weighs 1400 tons. One in Winchester, N.H. is 96 feet in circumference. At Fall River, is a bowlder of conglomerate, which originally weighed 5400 tons, or 10,800,000 pounds. The rock in Horeb, from which according to monkish tradition, Moses miraculously drew water, is a block of granite 6 yards square, which was probably detached from Mt. Sinai. The pedestal for a statute of Peter the Great was hewn out of a block which weighed 1500 tons. Near Neufchatel, the birth place of Professor Agassiz, in Switzerland, is a block of granite 40 feet high, 50 feet long, and 20 feet broad, weighing 3,800,000 pounds.

Near the Danvers Bowlder, is another object of scarcely less interest. We refer to the DUNGEON ROCK POND, so called. It is a fine little sheet of water, most romantically situated, about three-fourths of a mile from the Bowlder, and back from the Lynn road. It is a circular pond, environed by hills, which rise, quite precipitously, and immediately from the shores, to the height of at least two hundred feet, as well as we can judge. These hills are of solid rock—a circular ledge, in fact, towering on every side. At one point the ledge is exceedingly abrupt, rising perpendicularly to a great height. At the top, is a smooth table rock, spreading to a large extent, and affording a view unusually grand for this vicinity. The water, as seen from the top, is of a very deep color, and the large fragments of the rocks detached into the borders of the pond, give the scene an aspect of most agreeable wildness. The bottom of this pond shelves off gradually, and, as far as the eye reaches, is composed of worn pebbles—"paving stones"—very similar in size and appearance. Altogether, this spot is one of uncommon interest, the craggy, cavernous, broken and massive ledge that we have alluded to, being worthy of special observation. [Salem Obs.

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